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DR. JOHN S. MACINTOSH.

THE SCOTCH-IRISH IN AMERICA.

PROCEEDINGS AND ADDRESSES

OF THE

FOURTH CONGRESS,

AT

ATLANTA, GA., APRIL 28 TO MAY 1, 1892.

PUBLISHED BY ORDER OF

THE SCOTCH-IRISH SOCIETY OF AMERICA.

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ATLANTA, GA.

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SCOTCH-IRISH SOCIETY OF AMERICA.

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A SONG OF WELCOME.

Written and Recited before the Congress by Mr. Frank L. Stanton,
of Atlanta.

With the voices that rise from her mountains,
With the songs of her valleys and plains,
With the murmuring flow of her fountains,
With the April that dreams in her rains;
With the joy of her spring—the enchanter,
Whose roses climb, kissing her mouth,
She wafts you her welcome, Atlanta,
The queen of the South.

Her mountains, her valleys, will sing it
No song that is tempered with sighs;
Her winds in wild music will wing it
To the blue and the answering skies;
O, welcome, our friends and our brothers,
From the northland, the eastland, the west.
Our country—her smile is a mother's;
Rest here on her breast.

We meet you, we greet you, we glory
In your states, in your honors, your names.
The whole world is bright with your story,
And the wreath on your foreheads is fame's.
Clasp hands with us here in the splendor
Of friendship's fair temples and domes;
And take from our hands what we render—
Our hearts and our homes!

THE SCOTCH-IRISH IN AMERICA.

PART I.

THE FOURTH CONGRESS.

BY A. C. FLOYD.

THE fourth annual Congress of the Scotch-Irish Society of America was held in Atlanta the last week of April, 1892. Perhaps no city in the South better exhibits the spirit of progress and development which pervades this section of the nation than Atlanta, and certainly none presents more attractions to the visitor.

For the benefit of our members who were not able to attend the Congress, we quote some extracts from an article on "Atlanta," written by the Rev. George L. Chaney, and published in the *New England Magazine* of November, 1891. Mr. Chaney is himself a Boston man who has been living in Atlanta for several years.

The infancy, youth, and maturity of the city are associated with the three names it has borne: Terminus, Marthasville, and Atlanta. We know that Atlanta *has grown*, but if the writer quoted means to say that Atlanta *is grown*, then her people will raise their voices in dissent, believing that old age will, for many long years, refrain from placing his destructive hand on her fair brow to tear thence her well-won laurels.

Nature has bestowed upon this fair city of the South a delightful climate, taken all the year round, that is not, perhaps, surpassed, if equaled, in this country; and her situation is such as has necessarily made her a great commercial center. Already ten great railroad lines center here, and the numerous street railways connect with many charming suburban towns.

Eighteen banking companies, having an aggregate capital of over \$5,000,000, have been established here. Colleges and schools of various kinds are attracted to this city as their natural center, and her public school system is as good as any in the South. Atlanta has, perhaps, more church-goers than any city of its size in the United States.

The old business houses, which were built in the style usual with rapidly

growing cities, are giving place to handsome, compactly constructed edifices; prominent among which are the Equitable, Chamber of Commerce, Chamberlin and Johnson, High, Gate City Bank, and Law Buildings.

The Courthouse, Capitol, and Customhouse are worthy of the state's capital; the million dollar Capitol, which was built inside the legislative appropriation, reminds one, in its style and proportions, of the Capitol at Washington.

The Young Men's Library, with its fifteen thousand volumes; the Y. M. C. A., the Home for Confederate Soldiers, and the Grady Hospital are among the institutions which exemplify the public spirit of Atlanta's citizens.

Atlanta's police force is excellent; her fire department, in skill and promptness, is unsurpassed.

DeGives Opera House and the newly erected Edgewood Avenue Theater furnish amusement for Atlanta's play-goers; and an elegant new theater will soon be opened.

At Grant Park, the prettiest and most extensive in the city, is to be found a large and well-kept "Zoo." Within the park is Fort Walker, which, with its surrounding fortifications, its cannon and caissons, and its collection of balls and broken shells, brings to mind the horrors of the late war.

Two life-sized statues of Atlanta's beloved sons, the distinguished Senator B. H. Hill, and the matchlessly eloquent orator, H. W. Grady, stand the one in the capitol grounds, the other on Marietta Street, in front of the Customhouse. But while Atlanta loves her dead, she honors her living; with her sorrow hid in her heart she seeks those on whom the mantles of her dead kings have fallen, gladly welcoming the friendly stranger within her hospitable gates, and no city is more beloved. *Vive la ville, Atlanta!*

The attractions outlined by the gifted author were themselves sufficient inducements for us to select Atlanta as the place of meeting; but more persuasive than these even was the hearty, enthusiastic invitation which we received from her people. This invitation came from the Governor of the state of Georgia, the Mayor and City Council of Atlanta, the Atlanta Scotch-Irish Society, the Board of Trade, the Y. M. C. A., the Evangelical Ministers' Union, the Northern Society, the Grand Army Post, the Confederate Veterans' Association, and all the representative bodies of the city. It was presented to us on the platform of our third Congress, at Louisville, Ky., by the most prominent and eloquent orators of the city. Such attractions so presented were not to be resisted, though San Francisco, Cal., and Springfield, O., were holding out their hands to us in hearty welcome. As will be seen by reading the papers of distinguished Georgians in this volume, the state is a stronghold of Scotch-Irish stock, and Atlanta is the product of their hands.

All the people of Atlanta—and, indeed, of Georgia—were, in a

certain sense, represented in the invitation extended us by their Governor and city authorities. The organized bodies that joined in the invitation include in their ranks nearly all the prominent and public-spirited men of Atlanta. It was, therefore, not surprising that from the beginning a lively general interest in the Congress was manifested by the best elements of the city. The Scotch-Irish Society of Atlanta, however, took the lead in making the arrangements for our entertainment. A finer body of men than they no city in the land can muster. This Society was organized in April, 1890, during a visit which Dr. John S. MacIntosh and Col. John W. Echols, representing the National Society, made to Atlanta for that purpose. During most of the time since its organization, Rev. Dr. J. N. Craig has been its President, and until his removal to Texas in the summer of 1891, Mr. W. Hugh Hunter was its Secretary. To Mr. Hunter in largest degree was due the permanent organization and first considerable accessions to the ranks of this splendid body. Of pure Scotch-Irish blood himself, and with a strong conviction of the importance of his work, Mr. Hunter threw into his efforts an energy and enthusiasm which could not fail of success. After his removal to Texas the work was taken up and has been carried on with the same gratifying progress by his successor, Mr. T. H. P. Bloodworth, the present Secretary. This Society appointed special committees of arrangements for the Congress, selecting partly from its own ranks and partly from the other organizations that joined them in the invitation. The supervision of all the arrangements was imposed upon an Executive Committee, consisting of Dr. J. N. Craig, Chairman; Mr. T. H. P. Bloodworth, Secretary; Judge W. L. Calhoun and Col. H. F. Starke. Dr. Craig is at the head of the Home Missions of the Presbyterian General Assembly, a leader in the counsels of his Church; and, what is not generally expected of a clergyman, is a man of rare executive ability. Mr. Bloodworth is a successful business man, with the characteristic energy and ability of his race.

The name of Calhoun is a household word, but not on account of the great family to which he belongs so much as because of his goodness of heart and vigor of intellect is Judge W. L. Calhoun the idol of an admiring constituency.

Col. H. F. Starke is the grandson of the revolutionary hero,

John Starke, and in him do the qualities of his illustrious ancestor live again.

The names of all the committeemen are given in the pages immediately following this article, but special mention is due Capt. G. B. Forbes, Chairman of the Invitation Committee, whose address in this volume breathes the spirit of fraternity which we are striving to cultivate; to Mr. J. C. Kirkpatrick, Chairman of the Finance Committee, whose respected name and influence, as well as his personal efforts, enabled the committee to secure the necessary fund for expenses; to Col. J. R. Whitesides, Chairman of the Committee on Halls, for his untiring efforts to provide for the comfort of visitors; to Col. Lavender R. Ray, Chairman of the Committee on Speakers; and to Mr. J. L. C. Kern, Chairman of the Committee on Music.

For several months before the date fixed for our meeting these gentlemen devoted themselves to the preparations for the event. The arrangements were projected on a most generous plan and were carried to the most satisfactory completion, as will be seen by reference to the report of the Executive Committee, published in another part of this volume.

The officers of the Society began to arrive in Atlanta the first days of the week of our meeting. The members, many of them with their wives and daughters, continued to come during the entire week until a goodly crowd of representative Scotch-Irish people were present from every section of the nation. It may be said, without disparagement to the cities which have heretofore entertained us, that the arrangements for sight-seeing and social entertainment were, in many respects, superior to those of our meetings in former years. This was due, in some measure, to improvements in our programme, suggested by experience, and to the superior facilities of Atlanta as a convention city.

The Kimball House, one of the largest and best-equipped hotels in the United States, was the official headquarters. Within its capacious walls were gathered the bulk of the visitors from a distance. Situated in the very center of the city, every point of interest in and about Atlanta is easily accessible from its doors.

The principal social event of our stay was the reception tendered the Congress at the Gubernatorial Mansion by Gov. and Mrs. Northen, who are themselves the highest types of

Georgia's manhood and womanhood. Within the halls of this historic mansion the brilliant throng assembled was entertained with a genuine warm-hearted Southern hospitality which will not soon be forgotten. The social attention which we received did not end here, however, but continued to the hour of our departure. The freedom of the city was tendered us by Mayor Hemphill at the beginning, and it was no empty compliment. Every one, from the Governor down, seemed delighted to contribute to our pleasure, and the result was a week of the completest enjoyment.

The exercises of the Congress were held in the Hall of Representatives of the state Capitol. This magnificent building has been completed only a few years, and is a source of just pride to Georgia. The hall in which we met is a perfect audience chamber for our purposes. Our usual Sunday service was held in the afternoon instead of at night, as heretofore. DeGives's Opera House was chosen for this meeting, because it was the largest auditorium in the city. It was crowded to its utmost capacity, and the same profound religious impression was made that characterized the similar services held at Pittsburg and Louisville in 1890 and 1891. The far-reaching and elevating influences of these services cannot be estimated. The national Society has no part in making the arrangement for these meetings. They are entirely under the control of the local committees, who have, year after year, by common consent, chosen Dr. John Hall, of New York, to deliver the sermon of the occasion. His towering form seems to suffer nothing from the ravages of time, and his great powers of mind and heart grow with the years, and draw men heavenward with greater and greater strength.

The report of our Executive Committee, in succeeding pages, reviews the progress of our Society during the year ending at Atlanta, and it would be needless repetition to set it forth again at this place. Suffice it to say that we are moving steadily on to the accomplishment of our high purposes along the lines laid down at the beginning. The rapidity and scope of our progress in the future will depend upon the continued interest and work of our individual members.

It is earnestly hoped every member of the Society will endeavor to bring into our ranks during the year a number of his friends, and that we may close the year with the best record of

any in our history. Springfield, O., will be our next place of meeting. The date fixed is May 15-18, 1893. Springfield is situated in the heart of one of the most populous, fertile, and beautiful sections of the United States, and is rich in historical incidents of special interest to the Scotch-Irish race. It is forty-four miles southwest of Columbus, eighty miles northward of Cincinnati, and one hundred and thirty-five miles eastward of Indianapolis. Through its railroad systems, the Pennsylvania, the Big Four, the N. Y., P. and O., and the Ohio Southern, and their connections, it is easily accessible from all directions. Excursion rates will be had over all the railroads. Springfield has about thirty-five thousand inhabitants, largely engaged in the manufacture of agricultural implements, in which it is easily ahead of the world. Its people cannot be excelled in warm-hearted hospitality, and all visitors will receive a royal welcome. Mr. George H. Frey, of that city, will be glad to furnish information relating to Springfield and the arrangements for the Congress to all who may desire it. Mr. Frey is one of the most honored citizens of Springfield, and to his influence principally is due the selection of that city as the place of meeting. The early announcement of the time and place of meeting it is hoped will enable us to secure a larger attendance at our fifth Congress than we have ever yet had.

COMMITTEES OF THE LOCAL ORGANIZATION HOLDING THE SCOTCH-IRISH CONGRESS AT ATLANTA, GA.

EXECUTIVE COMMITTEE.

The members of this committee were made members, *ex officio*, of all the other committees: Dr. J. N. Craig, Chairman; Judge W. L. Calhoun, Col. H. F. Starke, Mr. T. H. P. Bloodworth.

COMMITTEE ON FINANCE.

From the Scotch-Irish Society.—J. C. Kirkpatrick, Chairman; A. J. McBride, B. J. Wilson, E. M. Roberts, L. J. Hill, G. W. Adair, R. H. Wilson, J. J. Woodside, John A. Barry, G. J. Dallas, Maj. W. J. Houston, M. G. McDonald, D. G. Purse, W. J. Kincaid, Campbell Wallace, L. F. Livingston, George W. Scott, Dr. A. W. Calhoun, J. C. Hendrix, Dr. T. F. Brewster, James G. Bailie, Hon. R. L. McWhorter, Dr. F. W. McRae, D. L. Sloan, A. P. Stewart, H. D. McCutcheon, Gen. J. R. Lewis, Maj. J. R. Raine, Samuel Barnett, J. D. Cunningham, John Y. Dixon, H. G. Saunders, William Laird, James L. McWhorter, Robert A. Barry, Dr. A. E. McGarity, Howard E. Felton, R. J. Wiles, Hugh H. Coskery, John T. Wilson, Sr., E. H. Bloodworth, Col. H. C. Hamilton, W. Hugh Hunter, Otis A. Murphy, Robert McBride, James Finley.

From the City at Large.—R. J. Lowry, Capt. J. W. English, Capt. J. R. Wylie, E. P. Chamberlin, Sam W. Goode, M. C. Kiser, Jacob Haas.

From the O. M. Mitchell Post and Northern Society of Georgia.—J. E. Harding, Thomas Kirke, W. M. Scott, A. B. Carrier, W. B. Miles, Maj. C. T. Watson.

From Confederate Veterans' Association.—S. M. Inman, T. B. Neal, L. P. Thomas, R. L. Rodgers, A. W. Force, J. H. Ketner.

From the General Council.—F. P. Rice, W. W. Boyd, A. J. Shopshire, Arnold Broyles, W. P. Hill, T. D. Meador, and J. A. Colvin.

COMMITTEE ON INVITATION.

Capt. G. B. Forbes, Chairman; George W. Adair, J. N. Craig, Jr., A. E. Calhoun, L. J. Hill, Fulton Colville, J. L. McWhorter, P. H. Calhoun.

COMMITTEE ON SOCIAL RECEPTION.

From Scotch-Irish Society.—Judge H. W. Hilliard, A. W. Hill, Rev. E. H. Barnett, Clifford L. Anderson, Judge Hamilton McWhorter, Samuel Barnett, Capt. George B. Forbes, Judge John Erskine, Rev. G. B. Strickler, George W. Adair, W. G. Cooper, W. J. Kincaid, Dr. K. C. Divine, Gen. J. R. Lewis, A. J. West, Dr. W. S. Kendrick, Maj. Charles H. Smith, Col. D. G. Purse, Hon. Lavender R. Ray, Dr. J. W. Duncan, E. Lee Douglass, Rev. James Mitchell, D.D., Hamilton Douglass, Howard E. Felton, Greer Quigg, J. N. Craig, Jr., Dr. J. B. Mack, Judge J. T. Nisbet, W. D. Wilson.

From the City at Large.—Gov. W. J. Northen, Chairman; Judge Thomas J. Simmons, Judge W. T. Newman, Judge Richard H. Clarke, Judge T. P. Westmoreland, Hon. W. A. Hemphill, Judge John L. Hopkins, B. H. Hill, Judge Logan E. Bleckley, Judge Samuel Lumpkin, Judge Marshall J. Clarke, Judge Howard Van Epps, Capt. Harry Jackson, Maj. Livingston Mims, Hon. N. J. Hammond, Julius L. Brown, E. W. Martin, Capt. F. M. Farley, George Hillyer, John Silvey, Wilmer F. Moore, Capt. John Milledge, Evan P. Howell, R. B. Bullock, Maj. D. N. Speer, Dr. W. F. Westmoreland, J. H. Porter, D. W. Rountree, Hugh T. Inman, Grant Wilkins, George Winship, J. M. High, J. W. Rankin, J. G. Oglesby, John A. Fitten, John L. Dickey, D. H. Dougherty, E. C. Peters, E. Van Winkle, Josiah Carter, F. H. Richardson, T. M. Clark, C. M. Crankshaw, Hon. Clark Howell, J. H. Seals, B. M. Blackburn, D. M. Bain, L. L. McClesky, Z. D. Harrison, W. Woods White, C. A. Licklider, Hoke Smith, Harvey Johnson.

Committee on Entertainment from Scotch-Irish Society.—Dr. K. C. Divine, Chairman; Frank T. Ryan, D. O. Stewart, John Y. Dixon, J. L. C. Kerr, John L. Logan, George P. Lowry, William McClellan, A. J. West, Fulton Colville, A. E. Calhoun, A. D. L. McCroskey, H. L. Parry, A. Shaw, R. G. Thompson, J. W. Thompson, Philip D. Wilson.

From the City at Large.—Amos Fox, H. J. Fears, Frank E. Block, P. H. Snook, Green B. Adair.

Committee on Speakers.—Hon. Lavender R. Ray, Chairman; Capt. J. McIntosh Kell, J. L. McWhorter, Maj. Charles H. Smith, Rev. Henry Quigg, H. Alexander, A. E. Calhoun.

Ministerial Committee.—Rev. G. B. Strickler, Chairman; Rev. E. H. Barnett, Rev. Walker Lewis, Rev. Henry McDonald, Rev. J. B. Hawthorne, Rev. James Mitchell, Rev. Chalmers Frazer, Rev. T. P. Cleveland, Rev. T. C. Tupper, Rev. R. S. Barrett, Rev. T. B. Robbins.

Committee on Music.—J. L. C. Kerr, Chairman; R. T. Dow, J. W. Thompson, F. A. Quillian, Charles Robb, Dr. T. F. Brewster, W. J. Spears, G. B. Scott, N. C. Spence, J. B. Caldwell, W. S. Saul, D. O. Stewart, John Hamilton.

Committee on Transportation.—Col. A. J. West, Chairman; Clifford L. Anderson, Capt. G. B. Forbes, Hon. Lavender R. Ray, Thomas J. Boyd, D. O. Stewart, George P. Lowry, Col. A. J. McBride, R. J. Wiles.

Committee on Halls.—Col. J. R. Whiteside, Chairman; Hooper Alexander, Samuel Barnett, Hamilton Douglass, J. C. Hendrix.

Press Committee.—W. G. Cooper, Chairman; J. C. McMichael, F. H. Richardson, B. M. Blackburn, Rev. W. J. Scott, Col. J. H. Seals.

LETTERS AND TELEGRAMS.

Invitations from Springfield, O., and Des Moines, Ia., Asking the Society to Hold Its Fifth Congress In Those Cities.

INVITATION OF GOV. McKINLEY.

STATE OF OHIO, EXECUTIVE DEPARTMENT, }
COLUMBUS, March 23, 1892. }

TO ROBERT BONNER, PRESIDENT, AND ASSOCIATES OF THE SCOTCH-IRISH ASSOCIATION OF AMERICA.

I most cordially unite with the members and friends of your Association in Ohio, in extending an invitation to you to hold your next annual meeting, 1893, in the city of Springfield.

The scope and purpose of your noble historical Association give ample assurance of a hearty welcome to our state, and such hospitality as is worthy the occasion.

Respectfully and truly,

WM. McKINLEY, JR.

INVITATION OF THE MAYOR OF SPRINGFIELD.

SPRINGFIELD, O., March 28, 1892.

TO ROBERT BONNER, PRESIDENT, AND ASSOCIATES OF THE SCOTCH-IRISH ASSOCIATION.

On behalf of the municipality of Springfield, O., and its citizens, I hereby extend to you an invitation to hold your next year's assembly, the Scotch-Irish Congress, 1893, in our city.

Regarding your organization as praiseworthy in every respect, I can give you assurance of a most cordial reception here, as our people will assuredly regard it as a great privilege to hospitably entertain a body which should have welcome in every city in our great country.

Yours respectfully,

W. R. BURNETT, *Mayor*.

INVITATION OF THE CITY COUNCIL OF SPRINGFIELD.

SPRINGFIELD, O., March 28, 1892.

Resolved, by the Council of the city of Springfield, O., That we hereby extend to the Scotch-Irish Association of America a most cordial invitation to hold the session of 1893 of the Scotch-Irish

Congress in this city, giving pledge herein that not only our municipal authorities, but our people in general, will unite in giving that great historical Association a warm welcome and its best hospitality.

Resolved, That our new City Hall and such other rooms as may be needed in the city building for the use of the Congress be and are hereby placed at its disposal. P. P. MAST, *President*.

Attest: THOMAS D. WALLACE, *City Clerk*.

INVITATION OF THE BOARD OF TRADE OF SPRINGFIELD.

Resolved, That this Board hereby cordially indorses the invitation extended by our Mayor and other municipal authorities to the Scotch-Irish Association of America to hold its Congress of 1893 in this city, and in furtherance of this object does hereby constitute the following committee to attend the Scotch-Irish Congress convening at Atlanta, Ga., April 28, 1892, to present this action: O. S. Kelly, P. P. Mast, A. S. Bushnell, Amos Whitely, G. S. Foos, George H. Frey, John Foos, A. R. Ludlow, Samuel F. McGrew, Hon. J. F. McGrew, F. M. Bookwalter, J. S. Crowell, Hon. F. M. Hagan, J. S. Elliott, T. E. Harwood, Charles H. Pierce, I. W. Frey, John H. Thomas, Oscar T. Martin, S. A. Bowman, C. M. Nichols, A. C. Black, and James Carson.

The above was unanimously and heartily adopted, Friday evening, March 25, 1892.

CLIFTON M. NICHOLS, *Secretary*.

DR. MOOREHEAD'S LETTER OF INDORSEMENT.

BIBLE INSTITUTE, 80, W. PEARSON STREET, }
CHICAGO, June 2, 1892.

MR. GEORGE H. FREY, SPRINGFIELD, O.

My Dear Sir: Your letter asking the opinion of some of the Scotch-Irish of Xenia as to holding the next meeting of the Association at Springfield, O., reached me at Xenia when I was on the point of starting for Chicago. I had time to confer only with Prof. W. W. White and Dr. MacDill as to your inquiry. They both, as well as myself, are decidedly in favor of holding the meeting at Springfield. We hope it may be so arranged. I was personally anxious to attend the last meeting at Louisville, but duty required me to remain here where I have been teaching since last April. I trust I may have that pleasure next year, and certainly will have it if the Association convenes at Springfield, O.

Yours very sincerely.

W. G. MOOREHEAD.

INVITATION OF GOV. BOIES.

STATE OF IOWA, EXECUTIVE OFFICE, }
 DES MOINES, April 22, 1892. }

TO THE SCOTCH-IRISH SOCIETY OF AMERICA.

I am gratified to learn that a number of the leading organizations representing the business, social, and religious interests of Des Moines have extended an invitation to the members of the Scotch-Irish Society of America to hold their next annual Congress in this city, and it affords me sincere pleasure to give the invitation a cordial indorsement, and to express a hope that it may be accepted.

Iowa owes a large share of its progress to Scotch-Irish enterprise; in the blood of her people there is a large and distinctly recognizable Scotch-Irish strain; very many of those who laid the foundations of the state, as well as of those who are still carrying on all the varied undertakings which constitute its civilization, were or are of Scotch-Irish descent, and the memories and traditions of that hardy stock are preserved among, and are an active, vital force in our prosperity and progress. There would, therefore, be a peculiar fitness in holding the Congress here in 1893, and the people of Iowa and of its capital would rejoice to have opportunity to give the members of the Scotch-Irish Society of America a hearty and hospitable welcome.

Should the invitation be accepted, as I trust it will be, nothing within my power will be omitted that can add to the pleasure and enjoyment of the Congress.

Very respectfully,

HORACE BOIES, *Governor.*

INVITATIONS FROM IOWA REPRESENTATIVES IN WASHINGTON CITY.

The undersigned, Senators and members of the House of Representatives for Iowa, most cordially unite with the Scotch-Irish Society of Iowa and other organizations in requesting that the Congress of the Scotch-Irish Society of America hold its session of 1893 in the city of Des Moines.

W. B. ALLISON, J. T. HAMILTON,
 JAMES F. WILSON, WALT. H. BUTLER,
 D. B. HENDERSON, F. E. WHITE,
 GEORGE D. PERKINS, WALTER I. HAYES,
 JAMES P. FLICK, J. P. DOLLIVER,
 JOHN J. SEERLEY.

JAMES W. McDILL,
 Interstate Commerce Commissioner.

INVITATION FROM SECRETARY OF STATE OF IOWA.

TO THE SCOTCH-IRISH SOCIETY OF AMERICA.

As a Scotch-Irish American, as a citizen of Iowa and temporarily of the capital city of the state, and as a public official of the state, I desire to extend an invitation to your Society to hold its fifth annual Congress at Des Moines, Ia. I do this knowing the cordiality with which you will be received by our citizens; knowing also the desire of the Scotch-Irish of this city, and their ability to suitably entertain all visitors.

Do this and the reception will be all that could be desired by a people whose crowning trait is hospitality.

Very truly,

W. M. McFARLAND, *Secretary of State.*



INVITATION OF AUDITOR OF IOWA.

STATE OF IOWA, OFFICE OF AUDITOR OF STATE, }
 DES MOINES, IA., April 25, 1892. }

NATIONAL SCOTCH-IRISH ASSOCIATION OF AMERICA, ATLANTA, GA.

Gentlemen: In behalf of the citizens of Iowa, I respectfully ask that you select the city of Des Moines as your next place of meeting. I wish to assure the members of your association that in visiting this state you visit the garden spot of the great Northwest, and there is no place where you will be more warmly received than by the citizens of this, the capital city.

Very cordially yours,

J. A. LYONS, *Auditor.*

INVITATION OF DES MOINES COMMERCIAL EXCHANGE.

THE COMMERCIAL EXCHANGE, DES MOINES, IA., }
 April 7, 1892. }

HON. P. M. CASSADY, DES MOINES, IA.

Dear Sir: By unanimous action of the Board of Directors of the Commercial Exchange of Des Moines, the following resolution is transmitted to you for presentation to the coming annual meeting of the Scotch-Irish Society of America at Atlanta, Ga., viz.:

Resolved, That we most cordially invite the Scotch-Irish Society of America to hold its annual meeting for the year 1893 in our city of Des Moines, and that we pledge our best efforts to make the meeting both successful and pleasant.

I may add that with this formal expression goes a hearty wish

from our people generally that your Society may accept this tender of the hospitalities of our business men of the capital city of Iowa.

Very sincerely,

O. L. F. BROWNE, *Secretary*.

INVITATION OF THE DES MOINES REAL ESTATE EXCHANGE.

At a meeting of the Real Estate Exchange the following resolution was adopted:

Resolved, That the Des Moines Real Estate Exchange heartily joins with the local organization of the Scotch-Irish association of America in inviting the general association of that organization for the United States and Canada to hold their next meeting in the city of Des Moines.

On behalf of Springfield, the invitations were presented by Messrs. George H. Frey and W. H. Hunter; and on behalf of Des Moines, by Mr. Henry Wallace and Dr. McConnell. The remarks of these gentlemen in presenting the invitations will be found in the regular order of the proceedings.

LETTER FROM PRESIDENT HARRISON.

EXECUTIVE MANSION, WASHINGTON, }
April 20, 1892. }

GEORGE B. FORBES, ESQ., CHAIRMAN, ATLANTA, GA.

My Dear Sir: I beg to extend through you to the members of the Scotch-Irish Society my most sincere thanks for their courteous invitation to attend the fourth annual Congress, now soon to assemble in Atlanta. I very much regret that it will be impossible for me to accept this invitation.

Very truly yours,

BENJAMIN HARRISON.

TELEGRAM OF CONGRATULATION FROM HON. A. T. WOOD.

HAMILTON, ONT., April 30, 1892.

ROBERT BONNER, ESQ., SCOTCH-IRISH SOCIETY.

Warm congratulations; hope you are having a splendid meeting.

A. T. Wood.

LETTER FROM LORD WOLSELEY.

DUBLIN, March 12, 1892.

THOMAS T. WRIGHT, ESQ., NASHVILLE, TENN.

Dear Sir: I am desired by Lord Wolseley to acknowledge the receipt of your letter of the 27th ult., on behalf of the Scotch-Irish Historic Society of America, and in reply to inform you that his Lordship is much gratified by the kind invitation which you have

sent him, but that his military duties will not admit of his accepting it. Lord Wolsely desires me to add that he takes the deepest interest in all efforts made to unite all the English-speaking races, for were a close alliance to exist among them Lord Wolseley believes it would be a great preventive against war.

I have the honor to be, sir, your obedient servant,

E. CHILDERS, *Major Military Secretary.*

LETTER FROM MILITARY COMMANDER OF WEST POINT.

UNITED STATES MILITARY ACADEMY, }
WEST POINT, April 22, 1892. }

TO COL. T. T. WRIGHT, NASHVILLE, TENN.

Col. Wilson presents his compliments to the Scotch-Irish Society of America, and greatly regrets that he will be unable to be present at the meeting to be held in Atlanta April 28, 1892.

LETTER FROM LORD DUFFERIN.

THE BRITISH EMBASSY, PARIS, }
March 12, 1892. }

THOMAS T. WRIGHT, ESQ., NASHVILLE, TENN.

Dear Sir: With reference to your letter of the 27th ult., in which the Scotch-Irish Historic Society of America does me the honor of inviting me to attend the coming congress of their association, I regret to say that though much flattered by the kind invitation, my duties at Paris render it impossible for me to accede to the wishes of the Society.

I am dear sir, your obedient servant, DUFFERIN AND AVA.

LETTER FROM HON. JOSEPH MEDILL, EDITOR CHICAGO TRIBUNE.

EAST PASADENA, CAL., February 29, 1892.

MR. A. C. FLOYD, SECRETARY.

Dear Sir: Your favor of 22d inst. has been received, and also your letter of invitation, for which, thanks.

I came here early in the winter on account of ill health, and I am directed by my physician to remain in this mild, equable sunshiny climate until May. Hence it would be impossible to deliver the address on "The Scotch-Irish and the Press," even if I had the *data* here for its preparation. Hence, all that I can do under the circumstances is to tender my thanks for the honor of the invitation and regrets for inability to accept it.

While I have never carefully studied the career of that stalwart, brainy, invincible race in this country, yet I am aware of the fact that it contributed toward bringing on the American Revolution and in achieving independence far more than its proportional number of the then population. It would listen to no proposals for compromise or adjustment of the dispute with the mother country short of complete national independence, and it fought and struggled on till that great demand was granted. From that day to this the Scotch-Irish element in America has exercised an enormous influence in behalf of every good and useful work. It has been an exemplar in good morals, Christian work and conduct, and a steady upholder of human progress and free government. Always standing for what it believes to be right with might and main, and opposing and resisting the wrong with tenacious persistence, it has made a deep impression on the life and history of the great American republic; and it is high time that its acts were properly recorded in the nation's history in order that its merits, virtues, and works should have better public recognition. Heretofore the Scotch-Irish race in this country has been too busy in making history, too deeply engrossed in its duties, and in promoting the public welfare for introspection or review of its past actions; but the time has now come for an inventory and a record. The leading men of the English race in America have, in voluminous detail, compiled its doings while the equally brilliant deeds of the Scotch-Irish in America still lack a historian. There should be no farther procrastination in gathering up its remarkable annals and making them known to the world. This should be the chief object of the Atlanta convention.

One of the works of the Scotch-Irish element was the founding of the great Presbyterian Church in this country in the first decades of the last century. They have furnished the bulk of its membership ever since. In all parts of the Union congregations of that denomination can be found, showing how the Scotch-Irish race has multiplied and diffused itself throughout the continental republic; and the work and conduct of the sect also shows forth the manner of men and women who compose its membership.

Please offer my thanks to the executive members for their flattering invitation, and my sincere regret for inability to comply therewith.

Very truly yours,

JOSEPH MEDILL.

LETTER FROM MR. DOUGLAS CAMPBELL.

SCHENECTADY, N. Y., April 21, 1892.

GEORGE B. FORBES, ESQ.,

Chairman Committee of Invitation.

Dear Sir: I have just received the invitation of your committee to attend the meeting of the Scotch-Irish Society of America, to be held at Atlanta next week, and regret extremely that its acceptance will be impossible.

It may possibly interest you to learn that while your Society is doing honor to the achievements of the great people from whom its members are descended, I am engaged in getting through the press a work, to be issued in a few days by the Harpers, in which I attempt to tell, among other things, what the Scottish kirk has accomplished for the world, and what the Scotch-Irish have done for America.

I have been engaged upon this work, which I have entitled "The Puritan in Holland, England, and America," for many years; and for the portions of it relating to the Scotch-Irish of America (whom I have called "The Puritans of the South," using the word in a very broad sense, as it was used in the days of Elizabeth) I am largely indebted to the valuable publications of the American Scotch-Irish Society.

I began my book mainly for the purpose of showing how incomplete and unintelligible is the history of England and America which leaves out of account the influence exerted upon the English commonwealth and the early American settlers by the great Netherland republic, which in all ideas of civil and religious liberty, as well as in every material department, led monarchical Europe by more than a century. In the course of my investigations I have become satisfied that the history of America is equally unintelligible which ignores the influence exerted by the Scotch-Irish, who alone among all the people of Europe stood on a par with the advanced Republicans of the Netherlands in their ideas relating to civil and religious liberty, while they were not inferior in the universal education which was the chief glory of the Netherland republic.

As comparatively few Scotch-Irish settled in New England, where most of our histories have been written, it is, of course, but natural that these histories should contain little reference to this important element of our population which, in connection with the Scotch, gave us a majority of the first Governors of the thirteen states; nine out of twenty-three Presidents, thirty-nine generals in the rev-

olutionary army, three out of the four members of Washington's cabinet, the second Chief Justice of the United States, three of the four first Associate Justices of the Supreme Court, and a host of other men distinguished in civil life. I think, however, that the time is rapidly coming, if it has not already come, when the American people, tired of their past histories, will be pleased to learn something of the full story of American development.

Yours very truly,

DOUGLAS CAMPBELL,
Per H. M. C.

LETTEER FROM EX-CHIEF JUSTICE DANIEL AGNEW.

BEAVER, PENN., April 12, 1892.

TO GEORGE B. FORBES, CHAIRMAN, AND OTHER MEMBERS OF THE COMMITTEE OF INVITATION, ATLANTA, GA.

Gentlemen: It would give me great pleasure to be able to accept the invitation to the fourth Congress of the Scotch-Irish of America, to be held at Atlanta on the 28th inst.

I take pride in that rich blood which flows through the veins of so many eminent men of the indomitable race you represent.

Another fact gives pleasure: It is the great and increasing number of its members discovered in this late search, which finds them in every part of our broad country, and everywhere among the foremost men.

It is a matter of regret that the search was begun so late, and yet of surprise that so many are revealed. Wherever the call is heard, like the clan of Roderick Dhu, they rise from every bush and heather.

It is a source of sorrow that no historian of an early day has been found to chronicle their deeds, proclaim the race, and preserve its history. Yet, though late, the work is well begun, and your Congress, with those preceding it, will develop much that might have been buried forever.

I lament that my age and the inclement season will bar my journey to your hall and to a city of which I have heard so much.

With great respect and kind wishes, I am very respectfully yours,
DANIEL AGNEW.

LETTER FROM HON. W. H. ALEXANDER.

OMAHA, NEB., April 21, 1892.

MR. GEORGE B. FORBES,

Chairman Committee of Invitation Scotch-Irish Congress, Atlanta, Ga.

My Dear Sir: Until now I have had some hope of being able to

accept your invitation to the approaching Congress, but the hope has been dispelled. The privilege is left me, however, of expressing thanks for your courtesy, and of adding a word concerning the motives which prompted and the purpose which is likely to perpetuate these fraternal meetings. There has come to this generation, from the fathers and mothers of the past, a splendid heritage, in which are the fruits of lofty faith, heroic sacrifice, sublime fortitude, and loyal devotion to the development of better civilization and the building up of a God-loving nation. We turn our thoughts backward along the lines of our national story to the crude beginnings, with ever increasing reverence for the sturdy men and noble women who laid the foundations in suffering; and who nurtured, through trials and adversity, into beauty and strength, the American republic. We are proud of the Scotch-Irish record in these splendid achievements. In the North, the South, the East, and the West; wherever was needed a willing hand and a loyal heart, the men, and their descendants, from Ulster, have stood like the pillars of a temple, bearing a goodly part of the burden. Jefferson, Henry, Stark, Madison, Monroe, Calhoun, Polk, Jackson, Preston, Breckinridge, Thurman, Conkling, Edmunds, Lincoln, Grant, and thousands of others are so connected with our national history that without them the column of American greatness would be only a tottering skeleton. We are given the marvelous civilization of to-day. Shall we stand here idle and bury our talent, or push on the work so grandly begun, that we may give to our own posterity a heritage still fairer and grander than our fathers have left for us?

With the best of wishes for success, and a deep regret that I cannot be with you, I beg to subscribe myself your friend and co-heir.

W. H. ALEXANDER.

FROM SENATOR DAVID B. HILL.

WASHINGTON, D. C., April 21, 1892.

MR. G. B. FORBES, CHAIRMAN, ATLANTA, GA.:

Dear Sir: I am in receipt of your esteemed favor of a recent date extending an additional invitation on behalf of the National Executive Committee of the Scotch-Irish Society to be present at the fourth Congress in Atlanta on the 28th inst.

I regret exceedingly that my engagements are such as to render impossible my leaving the North at the date mentioned.

Thanking the members of the committee for their courtesy, I remain, very truly yours,

DAVID B. HILL.

LETTER AND POEM FROM REV. THOMAS A. COOK, D.D.

ALPINE, ALA., April 16, 1892.

MESSRS. GEORGE B. FORBES, GEORGE W. ADAIR, J. N. CRAIG, JR., AND
OTHERS,*Committee of the Scotch-Irish Society of Atlanta.*

Gentlemen: Your kind invitation to attend a Congress of your Society is received. If my health and extreme old age will permit, I shall take great pleasure in being with you at the time appointed. It would be a bright spot in my life to make one of such an assembly. *Esto perpetua.*

Yours truly,

THOMAS A. COOK.

THE POEM.

Fond memory in my heart abide,
 As last I saw the sparkling Clyde,
 To meet Scotch-Irish is to know
 You hail an honest friend or foe.
 Scotch-Irish always do despise
 A wolf in sheepskin for disguise;
 Their hearts are big enough to hold
 The new world and the crowded old.
 If they put on the gray or blue,
 With all their jokes you find them true.
 They cannot help but love the land
 Which gave them such a welcome hand.
 Therefore, let's meet for "Auld Lang Syne,"
 I take your hand and you take mine;
 We swear as long as life shall be,
 To guard this land from anarchy.

Thomas A. Cook.

PROCEEDINGS.

THE fourth annual Scotch-Irish Congress was called to order at 10:30 A.M. Thursday, April 28, in the Hall of Representatives of the State Capitol, by Dr. J. N. Craig, President of the Atlanta Scotch-Irish Society.

Dr. Craig:

We will invoke the blessing of God in a prayer by Rev. Dr. McDonald, pastor of the Second Baptist Church of this city.

Dr. Henry McDonald:

O God, thou art the ever living God. One generation cometh and passeth away, but thou art throughout all generations; thy years fail not. We rejoice that thou art the great and ever living God, that thou carest for all the workmanship of thine own hands, thou carest for us as individuals, and thou art the God of nations and of peoples as well. We bless thee that thou hast so appointed the borders of our habitations as to accomplish the great purpose which thou hast by thy people for the welfare of the world.

We come this morning and thank thee that so many of us are permitted to meet here. Grant that with grateful, loving hearts we may send out our supplications and give expressions of gratitude for the memory of all thy blessings and all thy mercies. Gathered here as this Congress is this morning, descendants of people of a common ancestry, we pray thee that thy blessing shall rest upon each one of us, binding us not only in the ties of fellowship, not only in ties of blood, but in ties of a common faith in thee, of a common heritage with Christ, and may thy name be glorified by our assembling together and by the unity of heart and of hope and of progress which shall influence the meeting of these thy services.

We would not forget, O God, the land from which our ancestors come, and where many of them rest beneath its greensward; in many a kirkyard, in many a cemetery the dust of our ancestors rests. We

would not forget that land, steeped as it has been in olden time to the very lips in suffering. We would the more remember her in her sorrows and her woes, and while we remember the deeds of daring and despair, the deeds of glory and of shame, the factions which have to-day destroyed her unity and disturbed her peace and the sad, sad century of woe which has rested upon her, we come to ask thee, O God, that at the very last, out of all this seeming confusion and faction and ill feeling, thou wilt in thine own gracious purpose restore communion and fellowship, a broader sympathy, a wider range of thought; and diversified as these races have been in many respects, we pray thee that thou shalt unify and bless them and bring out, we beseech thee, the great purpose for which thou hast preserved that people through all these suffering centuries. We thank thee, O God, that we are permitted to turn our faces away from the graves of our fathers with an unbroken love for their homes, for the places where they were born, the places where they suffered, the places where many a misery and many a period of bitterness and sorrow prevailed, the places where their bodies rest, to this our own glorious land.

We thank thee for all that thou hast accomplished by those that came here filled with a strong purpose of hope, influenced not only by a living regard for a larger freedom and a field more open for its exercise, but impelled, many of them, by the stern demands of having an opportunity for the unrestricted exercise of the faith in which they rested. We thank thee for all that has been accomplished by these men; we thank thee for all that has been done in the struggles of the past, for all their achievements in the defense of liberty, in the prosecution of the great purposes of statehood, for all that has been accomplished for the spiritual welfare of the world. And, O God, grant that we who live now and our descendants may turn with unabated interest and cleave to the things which have been secured by the labors of our ancestors and by their sacrifices, and may this large land, this great open field, this bright new world of ours, be more and more favored as the home of civil and religious freedom. May the Lord give us prosperity and blessing; may the Lord unite our people more and more in clear, sincere, patriotic affection and faith, that the disappointments here and there in any section shall give way to a real abiding love for our whole country and every part of it.

Bless the members of this Congress. We thank thee that they meet to-day in our capital city; we thank thee that old friendships shall only become the stronger because of this fresh renewal, and that new friendships shall be formed, and though some may come here as strangers, that

strangers they will never be again. The Lord be with us and bless us, bless the homes of those men who have come away to meet with us; may they help each other and refresh the life and heart of each other. O Lord, grant thy blessings upon all that shall be said and done, and attend upon all the social joys and exercises and deliberations of this body, and may we remember, O God, that after all, prosperity, individual and national, comes only from thee.

O thou God of our fathers, be the God of their children and the God of their children's children, and may the truth as it is in Christ Jesus make us free, for if the truth shall make us free we shall be free indeed. May the glory and blessing and honor be thine, and thine only, and thine forever through Christ Jesus, our Lord. Amen.

Dr. J. N. Craig:

Ladies and Gentlemen: No words can express the pleasure with which the Scotch-Irish people of Georgia hail the arrival of this hour. We believe in the sentiment which was expressed by Lord Macaulay when in his history he gives a graphic account of what our ancestors suffered and what they did at Londonderry, and tells us then of the manner in which their descendants to this day, after the lapse of over two hundred years, meet every year to celebrate that siege and its wonderful victory. Then he says that no people who fail to take pride in the deeds of their ancestors will ever do anything in which their posterity can take pride. [Applause.]

We accept that sentiment, and that is the keynote of the organization of the Scotch-Irish Society of America. On the page of history we can go back and trace our ancestry, it is not necessary to say how far back; for all practical purposes at this moment we need only go back to the beginning of the seventeenth century and to the siege of Londonderry, to take the things which immediately preceded and led up to that siege and that victory, the blessed results of which cover the civilized world to-day. There we find Scotch people who had from time to time come to Ireland in large numbers, and we find them imbued with that fundamental principle that abides in the Scotchman, the principle of civil liberty; and when the Scotchman believed in liberty, he did not believe in license. He believed in liberty and in law. He felt that his first allegiance was due to his God, but he could not worship in the way of his own choosing; he must worship according to the revealed law of God. Next, he believed in a regularly constituted civil authority, and every man under that civil authority was bound under his obligation to God to obey that civil law. We find that later they

were not so situated as to be able to enjoy these privileges, and they came to America, pouring over here in streams in the last century, especially in the sixty years before the Revolutionary War. Their principles soon worked out in America. They were determined not only to have religious liberty, to choose their own religious teachers, refusing to have these teachers put upon them by any power of man; but by a next step, which was easily taken, they determined to choose their civil rulers, and have their laws made and executed by men of their own choice. Out of that spirit came the Mecklenburg Declaration in 1775, followed soon after by the great American Declaration. All of this we have in this country, the product of these Scotch-Irish principles.

The term "Scotch-Irish," I suppose we all know, does not mean a mixture of the Scotch and Irish blood, but the Scotchman who lived in the North of Ireland, and who, for the reasons that I have stated, came to America and settled Western Pennsylvania, New York, and who then came down through the valley of Virginia, North and South Carolina, Alabama, and Georgia, and passed out in great numbers to the West and Northwest. Now we have this great American government as the outgrowth of this work in which our ancestors were the great leaders. We have furnished, I believe, nine Presidents of the United States and thirty-nine generals in the Revolutionary War.

Nothing human is perfect, but the Scotch-Irishman has always been in the front of his country's conflicts. Of his part in the late war between the States I will say nothing except to state that the Scotch-Irishman following his convictions on the Northern side and the Scotch-Irishman following his convictions on the Southern side met each other on the fields of battle, and will testify that on whichever side they were when they met Scotch-Irishmen they met foemen worthy of their steel. [Applause.] But all those sad days are over, the award of battle has been accepted, and the Scotch-Irishmen have been brought together in one common effort to make our country in its future the greatest, best country of the world. [Applause.]

To-day, these people, intending to commemorate the deeds of their race and to mingle in pleasant social greeting, have met in our city in their fourth annual Congress; and the people of Georgia, through their representatives, are here to meet and welcome them. Matrons, crowned with the noblest honors of motherhood, are here to welcome our guests. The beams of the sun, falling upon the hills and valleys of our State, present on this spring morning many beautiful, glowing landscapes; but the beams of that sun are not purer, the beauty, the loveliness of those landscapes are not greater than the purity and the loveliness of the

Georgia girls who are here to welcome you. [Applause.] Georgia's fathers, with their courage and their intelligence, in the fullness of their manhood, accompanied by their sons, to whom they have given honorable names, are here to meet you; and now all these people of Georgia will give our guests a welcome through the one man whom they have chosen and placed at their head as the chief executive officer of the state. This Congress will now be welcomed by the eloquent lips of the Hon. W. J. Northen, the Scotch-Irish Governor of Georgia.

Gov. William J. Northen:

Mr. President and Gentlemen of the Scotch-Irish Society: I have just come in from the most distant part of our state to say, as I may, for all our people, that Georgia most gladly greets you. Georgia always has a warm welcome in her homes and in the hearts of her people for just such manhood as is represented by the Scotch-Irish of America.

With us, men attain to worthiness and to welcome because of purity of life, integrity of character, high purpose, and courageous action. Some one has said that the most prominent characteristics of the Scotch-Irish are "stern integrity, high sense of duty, hatred of tyranny, the defense of liberty, and the love of God." The Scotch-Irish, therefore, are the living exponents of righteous government, the unterrified defenders of civil liberty, the strong embodiment of virtuous manhood, and the uncompromising advocates of the Christian faith. In all the history of the world there have been no braver defenders of governmental right, or of the Christian faith, than the descendants of the Ulstermen. Down through the fearful slaughter at Bothwell Bridge, in the fierce encounter between the Covenanters and the forces of Monmouth, the battle of Boyne, and the many other hard-fought fields which ran with the blood of struggling forces, the Scotch-Irish have given to the world a record of daring for liberty and for right not surpassed in the conflicts that make men heroes.

Coming among us, the sons of such distinguished sires, bearing in your life history the records of the faith and of the defense of right, Georgia welcomes you as an inspiration to higher purposes in government, broader views of human relations, and a profounder sense of universal obligation to virtue in society, righteousness in government, and purity in religious faith.

To-day, wherever found, the Scotch-Irish would exalt every man to the regal dignity of his God-given right, and rebuke and defy any and every law that would make him a slave. Always, and everywhere, the fearless advocates of liberty, bold, courageous, and aggres-

sive, the Scotch-Irish are the determined foes of oppression and misrule. [Applause.]

In the beginning of the days of American freedom and constitutional liberty, as the Continental Congress fully realized the tremendous issues hanging upon the supreme crisis in universal liberty, preparing and hesitating about the final signature of the Declaration that was to be the fatal blow to tyranny on this continent, every man sat silent and still, as the stoutest heart doubted and the strongest hand trembled with apprehension and fear. In the midst of that intense anxiety, a Scotch-Irishman arose and said: "To hesitate at this moment is to consent to your own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very moment by every man in this house." Courage came again to doubting men. The Declaration, under the influence of those burning words, was signed. Shackles fell from human limbs, and the grandest political event of the ages found its place in history, in the declared principles of constitutional liberty and local self-control.

True, not only to political and governmental duty, but to the higher demands of Christian obligation, the Scotch-Irish are equally devoted to religion and learning. These make the basis of good society and the strength of a state.

Coming, as you do, from all parts and all parties, Georgia welcomes you; bringing with you all Christian creeds, Georgia welcomes you; coming from all professions and all trades, Georgia welcomes you, as the builders of new hope for the great future of our growing country. We welcome you because of the time-honored principles you represent and your exemplification of them. We welcome you as brave men and true men, God-fearing men, who stand ever ready, on every field of duty and at every post of service to lift up humanity to hope and to God.

Mr. President, that I may give some evidence of the heartiness of this welcome, Mrs. Northen joins me in tendering to the members of this Congress a reception at the executive mansion, from 8 to 11 o'clock this evening, that you may meet, socially, the hospitable people of this representative city of the state. [Applause.]

Dr. J. N. Craig:

Mr. President, Ladies, and Gentlemen: If those of you who are strangers haven't realized that you are in the city of Atlanta, you will soon find it out. The infant who looked upon Atlanta as a pile of rubbish and *débris* is to-day only twenty-seven years of age. People said

when this city had five thousand inhabitants that it was made, and would be nothing more of a city. It reached ten thousand, thirty thousand, fifty thousand, and grew until it had sixty-five thousand, and they said it would grow no larger. I intended to say to you to-day that we now have a hundred thousand people, but our Mayor says there are only ninety thousand; but he says there will be a hundred thousand in a month. [Laughter.]

It has been said that Atlanta is the result of Northern energy and Northern pluck. A careful canvass of this city was made under the supervision of the lamented Mr. Grady, and it was discovered that while we had a number of splendid Northern people who had been welcomed and who had taken a creditable part in making Atlanta a prosperous city, still for the most part, in the main, it was made by the piety, intelligence, the pluck and the energy of the people of Georgia and the surrounding states. It is distinctly a product of Southern pluck, Southern piety, Southern energy and intelligence [applause], and we have to-day the pleasure of having with us one man who has taken a prominent part in making Atlanta a great city, a man whom the people of the city have honored by making him their chief executive officer, and you will now be welcomed to the city by the hospitable hand and kind words of Mayor Hemphill. [Applause.]

Mayor W. A. Hemphill:

Mr. Chairman, Ladies, and Gentlemen: It affords me much pleasure to welcome you to our city. We have been looking with pleasure for the coming of this propitious hour, when you would be with us. We feel highly honored by the presence of so many distinguished representatives of a brave and energetic race, a people who have taken such a prominent and important part in the history of this country. The glory of this nation is due in a great part to the wisdom and patriotism of the representatives of the Scotch-Irish people.

I know you will pardon me if I tell you about some of the good things we possess. Situated 1,100 feet above the sea, on a dividing ridge—the waters on one side flowing into the Gulf of Mexico, on the other into the Atlantic—we are insured good health and a bracing climate.

I have the honor of representing a government that has never defaulted a dollar, and one whose obligations are always promptly met. We never have defaulting city officials. Honesty is the best policy, and no other policy is permitted. Our public schools are worthy of your attention. The buildings are constructed in the best architectural style, and are capable of accommodating ten thousand children. The

reputation of our schools extends far and wide, and delegations from other cities frequently visit our schools to find out the best methods of teaching and the latest style in architecture.

We have about ninety churches of all denominations. Our people are a worshipping people, and I believe I can say it without fear of dispute that Atlanta is the best church-going city in this country of equal population.

Red-handed war, with blazing torch and flaming steel, ran ruthlessly over this fair city, and hardly a dwelling was left to tell what had been here. The indomitable energy of our citizens soon replaced the fallen walls and burned timbers with structures that far surpassed what were destroyed. We point with special pride and delight to these magnificent buildings which you see on every side as evidences of our enterprise and noble effort in making Atlanta the fairest city in the South. We are proud of our professional men. Our merchants rank with those of any other city, and our commerce reaches to the Pacific slope. Our mechanics are the bone and sinew of this great and thriving city.

Our women are as fair and lovely as any that grace and gladden with their bright and winning smiles any land on earth.

It would take me hours to tell you about all of the good things we have. You are welcome to it all. Our hearts and homes are yours. The ninety thousand people, all Scotch-Irish, who dwell in this city, join me in this welcome.

Dr. J. N. Craig:

Now we shall have the pleasure and honor of a response to these addresses of welcome by the President of the National Scotch-Irish Society, a man so well known, so highly esteemed, so thoroughly honored in our Southern hearts that it is only necessary to say that it is the Hon. Robert Bonner, of New York. [Applause.]

Mr. Bonner:

It is with no ordinary feelings of appreciation that, on behalf of the Scotch-Irish Society of America, I thank you, Mr. Governor, for this cordial welcome to your great and growing state, justly known as the "Empire state of the South;" and also thank you, Mr. Mayor, for your welcome to this growing and flourishing and enterprising city. We have many rapidly growing cities in the great West, but in this broad land I know of no city so famous for the hospitality, the enterprise, the energy, and the public spirit of her citizens as the city of Atlanta. [Applause.]

It is a proud day in the history of the Scotch-Irish Society of America to be invited to meet in this magnificent building, and I can assure you that we all appreciate the honor; but great as this honor is, and highly esteeming it as I do, permit me to say that I hold in my hand an invitation to visit your city, which I received five years ago, and which personally I value more highly than any other invitation I ever received in my life. It is from one whom you loved and honored, and whom we at the North also delighted to honor, and one whose memory in common with you we will never cease to revere. I refer to the late Henry W. Grady. [Applause.]

This is so flattering to myself that I can read only one or two sentences of it:

Robert Bonner, New York—My Dear Sir: We have organized a great fair and exposition in Atlanta for the Piedmont country. I have invited President Cleveland to be present for two days during the Exposition, dating from the 10th to the 22d of October. . . . It is the wish of the Exposition Company, at my suggestion, to extend a similar invitation to you to be present as our guest, and we will send for you as we do for the President.

The remainder of this letter is so complimentary that I do not think it would be proper for me to read it, but I may be permitted to read the response which I made:

NEW YORK, June 3, 1887.

H. W. Grady—My Dear Sir: As you can readily imagine, I have received many cordial and hearty invitations from the managers of great fairs and other gatherings, but I have never received one so cordial, so hearty, or that impressed me so much as yours. I regret, however, that, owing to circumstances, the details of which I cannot here enter into, I am obliged to forego the pleasure of accepting it. If circumstances permitted, I should be glad to accept it, not only on account of the section of the country from which it comes, but also because it comes from the man who electrified the nation by his grand and eloquent speech on the New South at the New England dinner last December.

Of one thing you can rest assured: I shall never forget the manner and the spirit in which you tendered this invitation.

Very truly yours,

ROBERT BONNER.

We are often asked the question: What is the object of your society? In a single sentence I would say that it is to bring out and place on record and let the public know something of what people of our race have done for America and American institutions. In an article written by my friend, Mr. Hunter, our Vice President from Ohio, he had one significant sentence—a sentence that impressed me so much that I cut it out for the purpose of reading it to you. It reads as follows:

How often do we read in biographical sketches that the subjects were of "good

old Puritan stock!" how seldom is the fact mentioned in the biography of a Scotch-Irishman that he was of this blood!

That fact of itself would be a sufficient reason for organizing such a society as ours. I will mention another. Sixty-eight years ago to-day, April 28, 1824, I was born in the old town of Ramelton, in the North of Ireland. From that town came Francis Makamie, over two hundred years ago. He is known as the father of Presbyterianism in this country, and was the leader in organizing the first Presbytery that convened in the United States. I will tell you why I mention this fact. Dr. John Hall's new church in New York was dedicated in 1875. The Moderator of the General Assembly was invited to preach on the opening Sabbath. In his discourse he gave Scotland credit for John Knox, and Geneva credit for John Calvin. But when he mentioned Francis Makamie, he referred to him as a native of Virginia, thus robbing poor Ireland, as she has been robbed many times since, of the credit of sending one of her gifted sons to our shores.

I feel that every son and daughter having Scotch-Irish blood in their veins is unspeakably indebted to Francis Makamie for leading the way to this country. Over a hundred years ago Dr. Johnson, in one of his morbid moods, said that the noblest prospect which a Scotchman ever saw is the highroad that leads him to England. However that might have been with Scotchmen, it may, I think, be safely said that the noblest prospect which the poor but industrious and energetic young man of Ulster, with Scotch blood in his veins, ever sees is the highway that leads to America. While we all love the land that gave us birth, or gave our fathers birth, let us never, never forget that we are Americans; and how can we better perform our duty as American citizens than by inculcating and handing down to our children those high principles which characterize our race, and which we have inherited from God-fearing and pious ancestors? [Applause.]

Dr. J. N. Craig:

A Scotch-Irish lad was taken captive by the British army in upper Carolina and was asked to black the boots of the British officer and refused to do it. Later he was President of the United States. This was Andrew Jackson, "Old Hickory," and from a hickory tree close by his residence in Tennessee this timber was taken and this gavel made and presented to the Scotch-Irish Society of Atlanta, and as that society now gives way to the National Scotch-Irish Congress, we request of you, Mr. Bonner, that you will preside during the session with this gavel in your hand. [Applause.]

Col. A. J. McBride :

I had the pleasure of coming with our President from New York, and during the day yesterday, in company with him, Dr. MacIntosh, and Prof. Macloskie, it was my good fortune to read that letter to which he has referred. I can very well appreciate the modesty of our President in not reading it, but I feel that I would be remiss in my duty to the Scotch-Irish of America and to one whose memory we would perpetuate if I failed to call for that letter now. I happen to know that Mr. Bonner has given a friend a copy of that letter, and I will now make a motion that those two letters be read in full and afterward spread on our minutes and also furnished to the press. I know that after you have heard them you would think me remiss in my duty had I failed to call for them. Dr. MacIntosh has a copy of the letters, and I move that he be requested to read them.

The motion was carried, and Dr. MacIntosh proceeded to read the letters.

Dr. MacIntosh:

I think it is an exceedingly happy omen that we are permitted to meet this morning at this hour and this day to present our compliments to the President upon the new crown of honor that has been with so kindly hand laid upon his head, but with no richer desert than truly belongs to him, and I think that after I have read these letters you will agree with me in a little token of hearty, characteristic Scotch-Irish Georgia affection which I propose to present you. But let me read these letters, which are the immediate demand of the moment. Mr. Grady's letter is as follows:

THE PIEDMONT EXPOSITION COMPANY, }
ATLANTA, GA., May 23, 1887. }

Robert Bonner, New York.—My Dear Sir: We have organized a great fair and Exposition in Atlanta for the Piedmont country, and at a cost of about one hundred and sixty thousand dollars have laid the foundations for a great coming together of the people. It will be superior to the Cotton Exposition, which stands unique in the history of American expositions as entirely successful. I have invited President Cleveland to be present for two days during the Exposition, dating from the 10th to the 22d of October. He has agreed to be here. I shall have a special train sent for him, with a delegation of ladies and gentlemen, to make the trip a pleasant one. His coming will bring one hundred thousand people to the fair and Exposition.

It is the wish of the Exposition Company, at my suggestion, to extend a similar invitation to you to be present as our guest, and we will send for you as we do for the President. It is doubtful if any other invitation will be extended except

to you and him. You have long had an admirer in myself. You have many friends in this section of the country, and we all believe that you have done more for the trotting horse of America, and for legitimizing all that relates to the trotting horse, than any American. We would be glad, therefore, to have you as our guest and to pay you such distinguished honor as is in our power.

I write thus frankly and informally to know if such an invitation would be agreeable to you and if you could accept. Pardon me for saying, for such letters as this are so often misconstrued, that we do not desire, and would not accept, any sort of contribution or subscription from any outsider, much less from an invited guest. We have provided for all this ourselves, and have more than we need. We really and sincerely want to pay you an honor which is richly due, without any other purpose, covert or expressed. The fair will be the greatest show of the South, with all the usual attractions of a fair, such as races, military review, competitive drills, prize contests between states and counties, etc. We would, of course, expect you to select a date which it would be most convenient for you to visit us between the 10th and 22d of October. . . .

Yours very truly,

H. W. GRADY.

Dr. MacIntosh :

See the sweet grace of the letter I have read, and hear an answer which I think is worthy of the invitation :

(Mr. Bonner's reply to Mr. Grady's letter was read as it appears in Mr. Bonner's opening address.)

Dr. MacIntosh :

We have just heard, Mr. President, that Atlanta is the outcome of Georgia and Alabama and the immediate ring of surrounding states. Now if I know anything about the history of this state, with which I am somewhat linked, and if I have studied anything about the states that lie round about, for their stalwart manhood and for their sweet and winsome womanhood they have to go back to this old Scotch-Irish blood, and therefore Atlanta is a monument to the Scotch-Irish race. [Applause.]

I deem it exceedingly fortunate—nay, it is remarkably propitious, for it makes the day a red-letter day—for us to convene here in the “ Monumental City ” of the South, whose sturdiness, whose braveness, whose courageous defiance of adverse circumstances have led them on to material victory, and proved them worthy of our grand race; and to convene, too, on the birthday of our honored President. Therefore, with the approval of Dr. Craig, I make a motion that we join together as one happy company with hearts so big and lips so eloquent, combining those who have welcomed us and those who would reciprocate that welcome, and unite as citizens, as a state organization, and as a national

society in expressing by a rising vote our hearty and true congratulation to our President on his birthday; and in this company of monarchs—for that is what American citizens are, and their wives are empresses—we say “O king, live forever.”

The motion was carried by a rising vote with much applause.
Mr. Bonner:

Ladies and Gentlemen: I am simply overwhelmed with this unexpected reception, but we will not dwell any more upon personal matters, and will now have the pleasure of listening to an address from one who needs no introduction to an Atlanta audience, Col. Adair. [Applause.]

G. W. Adair:

Mr. President, Ladies, and Gentlemen: I stand before you to-day in a spring suit. I thought that was the way to show off the sunny South. [Applause and laughter.] A chilly wind from the Blue Ridge has encountered me and I think I have made a failure along that line, if I do not make one on the balance of the programme.

I was invited by a committee of Scotch-Irishmen to be present and make a ten minutes' speech. They have limited me for reasons best known to themselves. I was also requested to prepare an article on the Scotch-Irish of Atlanta, to be published in the proceedings of this National Congress. I went to work and did my very best in preparing the article to be read, but as I never did make a speech from manuscript I am considerably turned around, and I don't know how I will get through. However, I will kind of mix it up, read a little when I can see it, and speak the balance when I can think of it. [Laughter and applause.] That is about the best I can do, and I am only a humble Scotch-Irishman, and if he does his best there is not much of him left. There is no fun in this paper, but solid facts.

(For Col. Adair's paper, see Part II., page 101.)

President Bonner:

Ladies and Gentlemen: We will now have the pleasure of listening to an address by Mr. Wallace, editor of the *Homestead*, a well-known agricultural paper published in the State of Iowa. His subject is “The Scotch-Irish of Iowa.” [Applause.]

(For Mr. Wallace's paper, see Part II., page 114.)

President Bonner:

I think you will all agree with me that we have been listening to one of the most encouraging and inspiring addresses that we have had at any of our meetings. [Applause.]

One of our distinguished friends from Springfield, O., has a distinguished name from his state which he desires to propose for membership in this Society. You will hear Mr. Frey.

Mr. George H. Frey:

Our Governor has spoken most pleasantly of our meeting and its objects and has expressed a desire to become a member of this association. I therefore move that Hon. William E. McKinley, Jr., of Ohio, be made a member of this Society. [Applause.]

The motion was unanimously carried.

Dr. MacIntosh:

On the part of the Congress, it is my pleasing duty to move the acceptance of the invitation that has proceeded from the honored and distinguished Governor of this state, and so beautifully pressed by himself and by her who is associated with him in that part of his official duty, and who lends so much grace to the discharge of his important functions. It is only right that we should make due acknowledgement of this invitation presented to the Congress, to its members and visiting friends, and I understand also those who take an interest or part in these proceedings. Therefore, as Vice President General of the Society, I beg leave to move that with due thanks for the honor and very hearty recognition of the kindness and courtesy of the Governor of the State of Georgia, the Congress do now accept the invitation for this evening, and express our great pleasure at the prospect of being for the evening the guests of this distinguished representative of the state.

The motion was carried unanimously.

The Society was adjourned until 10:30 o'clock Friday morning.

The afternoon was spent by the members of the Society in visiting points of interest in the city, and from 8 to 11 P.M. they were the guests at a delightful reception given by Gov. and Mrs. Northen at the Executive Mansion, for a description of which see page 4.

SECOND DAY, Friday, April 29, 1892.

MORNING SESSION.

The Society was called to order at 10:30 A.M. by President Bonner, who announced that the Congress would be led in prayer by Rev. Dr. Barnett, of Atlanta.

Rev. Dr. E. H. Barnett:

Accept our thanks, our Father, for all the blessings of thy providence this bright, beautiful morning. We thank thee for all thy gracious love to us in the past. We thank thee that thou art the God of nations, the God of the peoples of the earth, and at the same time the God of each individual, before whom we stand and before whom we must give account. We thank thee for all the wisdom by which thou hast led thy people in the past, especially the people represented here this morning. We praise thee for all the power and all the grace and all the piety thou hast given them in the past; and we, their descendants, this day look back over their past and praise God for the wonders of his grace in all the way that thou hast led them; and now we ask thee to accept our thanks also for the triumph of the principles for which our fathers fought. We praise thee that this day the sun scarcely looks down upon a people where civil and religious liberty are not marching forward to a triumphant close. We worship thee and praise thee that this day there are so many nations of the earth free because thou hast made them free.

We ask thy special blessing to rest upon this city, we pray thee that thou wouldst bless the land whence our fathers came, we pray thee to give wisdom to all the rulers there, and discretion and prudence to the people, and by thy great wisdom, O God, solve the problems that are set to the rulers of that land. Bless Scotland, bless Ireland, and let God's richest grace, mercy, and peace rest upon her churches and her people, upon that land, and bless our own glorious land, and bless this Congress met together here from different parts of our great country. We beseech thee, O God, grant them wisdom and discretion, so that the means that are used shall be blessed of God to the attainment of ends for the glory of his name and the good of this great people. Be with us through the day and guard us from error, and from harm, and from sin, and finally save us in thy kingdom through riches of grace in Christ our Redeemer. Amen.

President Bonner:

We will now have the great pleasure of listening to an address from

Prof. Alexander White, of Washington and Lee University, known as the Scotch-Irish University of the South. His subject is "The Three Ideals: Puritan, Cavalier, and Scotch-Irish." Prof. White. [Applause.]

(For Prof. White's address, see Part II., page 120.)

President Bonner:

Ladies and Gentlemen: We have been listening with great pleasure to the achievements of our fathers, grandfathers, and great-grandfathers. It is now my privilege to introduce to you a real live specimen of the Scotch-Irish race, almost fresh from the sod, Prof. Macloskie, of Princeton College, who was imported here sixteen years ago by Dr. McCosh and placed at the head of a Scientific Department of that institution. [Applause.]

(For Prof. Macloskie's address, see Part II., page 220.)

President Bonner:

It is my pleasure to introduce to you another real live specimen of the Scotch-Irish race, the Rev. Dr. Quigg, Presbyterian clergyman, of Conyers, Ga. A year ago last February, I had a pleasant journey in passing through this State from Atlanta to Savannah under the guidance of Col. Echols, who owns a plantation in Oglethorpe County. We stopped over Sunday at Lexington, and I had the pleasure of hearing Dr. Quigg, and I think I will have equal pleasure in listening to him make a ten minutes' speech now. [Applause.]

(For Dr. Quigg's address, see Part II., page 226.)

President Bonner:

Mr. Frank L. Stanton, of your city, has kindly written a song of welcome to the Scotch-Irish, and will now favor us by reading it himself. [Applause.]

(For Mr. Stanton's poem, see Part II., page vi.)

President Bonner:

Ladies and Gentlemen: It affords me very great pleasure to introduce to you Maj. Charles H. Smith, who has a world-wide reputation as "Bill Arp." His subject is "The Georgia Cracker." [Applause.]

(For Maj. Smith's paper, see Part II., page 126.)

President Bonner:

It seems to me not only superfluous but almost ridiculous for a stranger to introduce Col. Adair to an Atlanta audience. I will let his own bright and smiling countenance be the introduction. [Applause.]

Col. G. W. Adair :

Mr. Chairman, Ladies, and Gentlemen : I thought that when I sprung this suit yesterday morning that it could not be sprung any more this spring. [Laughter.] I had no idea of being brought out this way, particularly after "Bill Arp," who is a professional wit and orator and lecturer, and known all over the face of the earth, and a good deal in Ireland and Scotland. I don't think I can venture to speak against the dinner bell. I am a sort of practical business man, and I never try anything like holding a crowd against the attractions of a dinner bell. I tried it once at a ball, and busted.

Our distinguished friend from Princeton rather attacked me for not having mentioned our excellent Mayor, W. A. Hemphill, as being a Scotch-Irishman. I examined the list of our Society and his name was not on it, and I omitted him. But I can say one thing which I think will be to the satisfaction of my friend from Princeton, and that is that from the number of Scotch-Irish badges I see springing up around me, if Hemphill is not a Scotch-Irishman now he will be before the next Mayor's election. [Laughter.] In fact, this thing is sort of taking somehow. I meet people out here who I know are Scotch-Irish as well as I know that I am, and may be a little better, and they are beginning to take an interest in this meeting. In fact, there is an amazing ignorance among the people on the subject, and they need education, and they need line upon line, precept upon precept, and they need a heap of these short, ten minute speeches, and a great many nice paragraphs turned by our able reporters and editors to build this thing up and let it be understood. In investigating the subject upon which I had the pleasure of reading a paper yesterday, I was astonished at the magnitude of the whole field. It grows—it is grand. The fact is that when you subtract what the Scotch-Irish have done for this country from the sum total, there is nothing left; nobody else has done any thing. I always thought that the Plymouth Rock fellows were great men, and I had heard something about the Cavaliers of Virginia, and I had read something about Oglethorpe, who brought over those English gentlemen who could not settle their tailors' bills in the old country, and I had heard about De Soto coming over here among the Indians hunting for the "Spring of Life," and about the Spaniards who had settled at St. Augustine, and the Acadians and the French at the mouth of the Mississippi, and I never heard anything about the Scotch-Irish. My father, in his good old conversational way around the hearth of our country cabin, used to talk about being a Scotch-Irishman, but I didn't know what it meant until this thing was sprung on me. But now I find that

we have done great things, we have done almost everything, not only in the nation, but right here in Atlanta, as I tried to show you yesterday; and I want to urge upon everybody who attends this meeting to mention this matter to your Scotch-Irish friends and tell them something about it; go to talking shop. I am talking good sense. Get your friends and bring them up to the captain's office and let them join the Society, and this gathering will be the nucleus of a grand social, intellectual, and historical Society that will go out and do a vast deal of good all over the country. If we will do our duties as our distinguished President has done his, and Dr. MacIntosh and these other gentlemen, if we will do in our humble way what we, as Scotch-Irishmen, ought to do, the time will come when we will have in Atlanta, and other cities as well, Societies whose influence will go out over the states and the interest will be such that a man may even venture occasionally to speak against a dinner bell. [Applause.]

President Bonner:

This Congress stands adjourned until 7:30 o'clock this evening.

AFTERNOON SESSION.

BUSINESS MEETING.

The Congress was called to order by President Bonner in the State Capitol at 3:30 P.M.

Rev. Dr. J. H. Bryson led in prayer as follows:

Ever blessed and eternal God, we recognize ourselves as the creatures of thy hand, and in our associations would we come before thee and desire to be guided, counseled and directed by thee. And now as we come together at this hour to confer together as friends with reference to matters looking to our interests in this world, and we trust the world to come, let the spirit of all wisdom, the spirit of all love, and the spirit of all grace guide and direct us in all our deliberations, that in them we would recognize our God's providence and our God's kind and reverential hand. Bless us and sustain us for Christ's sake. Amen.

Dr. MacIntosh:

It is desirable that we get through all our business this afternoon, and it will therefore be advisable to expedite matters as much as possible.

The report of the Executive Committee was read by the Secretary, Mr. A. C. Floyd, as follows:

REPORT OF THE EXECUTIVE COMMITTEE OF THE SCOTCH-IRISH SOCIETY OF AMERICA FOR THE SOCIETY YEAR ENDING
WITH THE ATLANTA CONGRESS.

The third volume of the "Scotch-Irish in America" contains all the proceedings of our Third Congress and of the Executive Committee whose term expired at that meeting. The present Executive Committee was elected by the Executive Council and entered upon the discharge of its duties before the Congress adjourned. Immediately after its appointment the committee held a meeting in Louisville, at which its work for the ensuing year was extensively discussed, and plans for its accomplishment outlined. A sub committee consisting of the President, Vice President General, and Secretary was appointed to exercise a general supervision over the work, and to decide matters of minute detail, and those requiring prompt action. This was necessary on account of the time consumed in correspondence with the members of the committee living in widely separate parts of the country. Plans for the improvement of the programme of our yearly gatherings and of our future volumes were adopted. It was felt that our annual Congress could be made more interesting to our popular audiences by making our addresses shorter and giving more time for social enjoyment. At the same time it was felt that for publication in our annual volumes the addresses could not well be too elaborate. Our former volumes have nearly covered the general history of the race; but they have merely touched a wide surface beneath which lie a thousand mines of historic wealth, which should be worked deep and well by many scholars. It was therefore decided that we should have six formal addresses, and a certain number of historical papers submitted to the Congress, some of them in short abstracts prepared by their authors, and others taken as read without remarks, in addition to which, short, crisp five and ten minute speeches were to be made a special feature.

The Secretary was instructed to obtain from a number of publishers bids for our third volume. This was done, and the several bids being laid before each member of the committee, the contract was awarded to the Methodist Publishing House at Nashville, Tenn., whose work has been very satisfactory. We regret that the publication was somewhat delayed by the same causes which operated against us last year, but we hope to secure greater promptitude hereafter.

During the year the committee has selected and adopted a beautiful design for life membership certificate, and an attractive annual membership card.

After due consideration the committee decided to accept the invitation to hold our fourth annual Congress in Atlanta, presented to us at our Louisville Congress by the Scotch-Irish Society of Atlanta, who were seconded in the same by the Mayor and City Council of Atlanta, Gov. Northen, the Chamber of Commerce, the Confederate Veterans Association, the O. M. Mitchell Post, Grand Army of the Republic, the Young Men's Christian Association, and the Ministers' Evangelical Association. Upon receipt of this acceptance, the Scotch-Irish Society of Atlanta met and appointed committees, whose names will be given in our next volume, to make suitable arrangements for our entertainment. The Local Executive Committee having supervision of the other committees consists of Dr. J. N. Craig, President; Mr. T. H. P. Bloodworth, Secretary; Col. H. F. Starke; and Col. W. L. Calhoun. These gentlemen and their associates, especially the Chairmen of the various committees, have proceeded with their work with admirable system. At their request, the Secretary sent them in the beginning a statement, giving in minute detail the arrangements which had been made in the cities previously visited, together with such improvements as experience had suggested. These plans have been carried out on a most generous scale. Five thousand elegantly engraved invitations, besides explanatory matter, have been sent out to the members of the Society, editors of papers and prominent Scotch-Irish people on both sides of the Atlantic. About the middle of March our Secretary and Col. John W. Echols, of Pittsburg, representing our Executive Committee, visited Atlanta, upon the invitation of the local committees, to confer with them as to final arrangements. How well these have been carried out the splendid manner in which we are now being entertained attests.

There has been a steady increase in our membership during the year, but not so large as it should have been. At our Louisville Congress the necessity of increasing our membership was extensively discussed, but no definite plan to attain that end was adopted. Realizing, however, the necessity of taking some steps in that direction, the President, Vice President General and Secretary some weeks ago issued an address to all our members, asking them to urge their Scotch-Irish friends to become members.

This appeal has already brought us in a number of new members, and will continue to bear good fruit. We suggest, however, that this

Congress devise and adopt some systematic method by which our members will be constantly recruiting our ranks.

Within the past year Iowa has organized a branch society. This action is due principally to the zeal and influence of Hon. P. M. Cassady, our honored Vice President for that state.

Through the efforts of our Second Vice President at large, Dr. J. H. Bryson, the Alabama Scotch-Irish Society has largely increased its membership.

The accounts of the Secretary and Treasurer have been duly submitted and audited, and show no balance in the hands of the Treasurer at the close of the year. There remain, however, outstanding liabilities amounting to about \$575, against which may be set off about five hundred volumes of the annual proceedings still on hand of the estimated value of \$400.

The balance from last year and the receipts for the year just ended make the total receipts \$1,834.90 from the following sources: \$31.55 balance from last year, \$913 from annual membership fees, \$400 from life membership payments, \$476.35 from volumes sold, and \$14 from special donations.

The expenditures for the past year amount to \$1,834.90, including the following items: \$933.31 for printing and sending out annual proceedings, and for papers containing the report of the proceedings of the Louisville Congress sent at that time to absent members; \$251.53 for stamps, stationery, and other office necessities and traveling expenses of the Secretary and members of the Executive Committee; \$150 for balance of Secretary's salary, and \$500 on salary for the present year.

TREASURER'S REPORT.

Lucius Frierson, Treasurer, in account with Scotch-Irish Society.

1891.

RECEIPTS.

May.	Cash balance on hand from last report .	\$ 31 55
	Received from Secretary A. C. Floyd on account of annual dues.....	913 00
	In account of life memberships:	
	Hon. W. E. Robinson	\$100 00
	Dr. John S. MacIntosh.....	100 00
	Prof. Macloskie.....	100 00
	Col. T. T. Wright	100 00— 400 00
	From contributions:	
	Hon. P. M. Cassaday and Judge Mc- Dill, Iowa.....	\$ 10 00
	Judge Scott.....	4 00— 14 00
	From regular sale of books.....	\$426 35
	From John McIlhenny.....	50 00— 476 35
		<u>\$1,834 90</u>

DISBURSEMENTS.

May	29.	By expense bill paid.....	\$ 18 98
June	2.	J. D. Campbell, stenographer.....	20 00
	3.	Account <i>Columbia Herald</i>	5 75
		Part Robert Clarke & Co., publishers.	232 23
		Account <i>Courier-Journal</i>	6 50
		Account J. E. Caldwell & Co.	6 00
	9.	Account American Writing Mach. Co	5 00
	12.	A. C. Floyd, Secretary, balance on last year's salary	150 00
July	7.	Printing, stamps, etc.....	18 00
		<i>Courier-Journal</i>	75 60
		J. E. Caldwell & Co.....	3 50
	29.	Expressage, etc.....	6 10
Aug.	20.	Expressage, etc.....	7 60
Sept.	2.	<i>Columbia Herald</i>	5 25
	12.	Incidental expense account.....	7 85
		J. E. Caldwell & Co.....	30 00
Oct.	9.	Stamps, etc.....	2 10
Nov.	21.	<i>Columbia Herald</i>	11 50
Dec.	5.	A. C. Floyd, Secretary, on salary....	100 00
		Incidental expense account	14 10
	19.	Same.....	10 30
	31.	Same.....	4 30
1892.			
Jan.	2.	<i>Columbia Herald</i>	2 90
	9.	Incidental expense account.....	3 45
		<i>Courier-Journal</i>	4 50
	23.	Incidental expense account	6 90
		Part Robert Clarke & Co	50 00
Feb.	6.	Incidental expense account	3 65
		Part A. C. Floyd's salary.....	200 00
March	5.	Barbee & Smith, part.....	400 00
	12.	Incidental expense account	17 30
April	5.	Incidental expense account	24 60
		<i>Columbia Herald</i>	1 50
	20.	Incidental expense account	3 90
		A. C. Floyd, part salary.....	200 00
		Barbee & Smith, part.....	175 54—\$1,834 90

SUMMARY.

Dr.

Receipts from life memberships.....	\$400 00
Receipts from contributors.....	14 00
Receipts from regular sale books.....	426 35
Receipts from subscription to books.....	50 00
Receipts from annual dues.....	913 00
Balance cash on hand, Louisville.....	31 55— \$1,834 90

Cr.

Paid balance salary of A. C. Floyd, Secretary, to May, '91.....	\$150 00
Paid on the salary due April, '92.....	500 00
Due old publishing account, Clarke & Co.....	282 23
Paid Barbee & Smith on last book.....	575 54
On general expenses, such as printing, expressage, stamps, stationery, traveling expenses of Secre- tary, telegrams, stenographic work, etc.....	327 13— \$1,834 90

To the Honorable President, Officers, and Members of the Scotch-Irish Society,
Atlanta, Ga.:

In this I hand you my report as Treasurer of the Society, giving an itemized statement of receipts and disbursements of same, with vouchers accompanying, all of which I respectfully submit.

LUCIUS FRIERSON, *Treasurer.*

COLUMBIA, TENN., April 22, 1892.

The outstanding indebtedness of the Society amounts to some \$750, which will be explained by the Secretary, A. C. Floyd.

Respectfully,

LUCIUS FRIERSON, *Treasurer.*

REPORT OF AUDITING COMMITTEE.

We have gone over the foregoing accounts of the Treasurer and compared them with payments received and with vouchers for disbursements, and find them carefully kept and correct. There is no balance in the hands of the Treasurer.

JOHN W. ECHOLS,
GEO. MACLOSKIE,
Auditing Committee.

Dr. MacIntosh:

In order to complete this report there are two special reports to be submitted, one by Col. Echols and the other by Mr. Bruce.

Col. John W. Echols :

Mr. President: As Chairman of the Committee appointed to report as to the best method of increasing our membership, I have a suggestion to make. Dr. Pillow and myself have given this subject a great deal of thought and attention, and, after conferring together, we beg leave to report that the best system possible to increase our membership would be this: That each and every person now a member of our Society be requested and expected during the next year to send in one application for membership; and as a fine or penalty, in lieu thereof, that upon his failure to send in the name of a member he shall pay one year's annual dues instead, or the sum of three dollars. We have arrived at that conclusion in this way. It has been known in the history of our largest banks that it is almost impossible to induce the directors to attend the directors' meetings regularly. The result would be the absence of a quorum and the necessity of leaving over large amounts of business on that account. Many schemes were started to induce the directors to attend the meetings, and these took two forms: one was in the nature of a fine imposed upon any director who was not present in time, and the other in the form of a reward; and the results, while very satisfactory, have been laughable in some cases. It has been found in the cases of some of our largest banking institutions that an award of fifty cents given to the trustees for their attendance would secure an almost unanimous attendance of that board of directors day in and day out. On the other hand, the fear of being fined fifty cents would result in the same manner. In some cases it has been held out as a reward; in others, as a punishment. We have adopted the latter view of the matter, believing that all that is necessary is something in the way of a penalty or fine to keep the matter before the minds of our members. When they know they must report between now and the next meeting the name of some one suitable for membership in this Society, or in lieu thereof pay one year's annual dues for the man they didn't send, I honestly believe that there is not a member of our Society that will not send in the name of one person to be elected a member of this Society. We are now about 450 strong. Suppose that each one of us sends one new name, we will reach a membership of 900, and with this repeated the next year's membership would be 1,800, and that of the succeeding year 3,600. I believe that we can send one name each. I know that some of us have sent half a dozen with very little work, and the reason we come here 450 strong is because we, as members, have not given the matter one hour's attention since our meeting in Louis-

ville last year. I am satisfied that when you gentlemen know that on your honor you will be expected to give three dollars if you do not get one new member, you will spend an hour's time in this work and get that new member.

Mr. Helm Bruce:

The subject treated by Mr. Hunter and myself has a bearing similar to that reported upon by Col. Echols. We were asked to suggest some arrangement by which the financial condition of the organization could be improved. I think it ought to be stated to the members here present why it was considered necessary to have this matter referred to a committee. Last year at Louisville it was reported that the expenses for the preceding year had exceeded the revenue by about \$600. That deficiency was made up not out of the regular revenues for the year between our Louisville meeting and the present, but by what amounted to voluntary contributions, some gentlemen contributing life memberships by paying a hundred dollars, some by subscribing for a large number of books, and in one way or another this deficiency was paid up. We have come to Atlanta with practically the same condition of affairs: the receipts are \$575 behind the expenditures. It is manifest, therefore, that something must be done to increase the regular reliable income of the Society. No individual can live comfortably and properly where he incurs expenditures greater in amount than his income; and no organization, whether governmental or private or social, can live and prosper and perform the purpose for which it was formed (and if it does not perform its purposes, it had better cease to exist) without having a regular income that will meet its expenses without being obliged to call for voluntary contributions at each meeting from the members or the outside world.

The question occurs then as to how we can increase the regular revenues of our society. I do not believe we can increase them in any other manner—in fact, I see no other source of revenue—than by increase in membership. The only source of revenue that I can think of at all is membership fees, the sale of our publications, and voluntary contributions. I leave voluntary contributions out of consideration. As to the sale of books, the books are sold mainly to members, so that there comes up the question of either increasing the membership of the national society or of making available for revenue purposes the membership of state societies. Col. Echols has reported a plan for increasing the membership of the national society. I desire to suggest that a plan be adopted for making available for revenue purposes the membership of

the state societies. It is very much easier to maintain a state than a national organization. It is much easier to get a man to join an association which brings him in contact with his friends right around him, in his own community, where they see each other day by day and week by week, than it is to get him to join an organization which will meet hundreds of miles away from where he lives and where the probability is he will never go. Again, the state organization is more efficient, the members are drawn closer together when they join it, therefore it is easier to work up a state organization. If the state organization does not contribute in some form to the national organization, then the formation of each state association is a blow at the national organization. You form a state society in Kentucky, for instance; I speak of my own state. A majority of the members do not care to belong and pay full dues to both organizations. They may be willing to contribute such a sum to the local organization as will enable it out of that sum to pay a certain sum to the national organization without being willing to belong to both organizations and pay the full amount of dues to each. Therefore, when a member becomes a member of the state organization, he is apt to drop his membership in the national; or, having become a member in the state organization, without being a member of the national, he is not apt ever to join the national organization, because he don't care to pay dues to both. Therefore, it is as I say, that unless the state organization is made to contribute to the national then the formation of each state organization is a blow at the national, and I think it is desirable, inasmuch as it is easier to work up state organizations, for them to be made to contribute to the national organization.

We have in Section 5 of the By-laws of the national society this provision, which I will read for those who may not be familiar with it: "Branch organizations"—and by the way I would suggest that this term be changed to local organizations—"whose objects are in harmony with those of this society may become and remain affiliated with the same by the annual payment of a sum equal to one dollar for each member of such branch society." I will remark incidentally in connection with this that that does not make a branch organization a part of the national organization, such that the national can control the internal affairs of the local organization, but merely affiliates the two without making one an integral part of the other.

"2. Installments of this sum may be paid at any time to the Secretary of this society by the proper officers of branch organizations, and a copy of the annual proceedings shall be immediately forwarded through him for every dollar so paid." So you see that by that pro-

vision every member of a state organization which takes advantage of this provision receives a copy of the proceedings of the national organization. The payment of dues is to the state society; the state society then through its Secretary sends one dollar of each member's dues to the national society, and the member gets a volume of our proceedings.

"3. The balance of such sum shall be paid as provided for in case of the installments, not later than the first day in April of each year, the balance to be reckoned on the number of members belonging to the branch society on the first day of the preceding March."

I would suggest as an amendment to the third section that instead of requiring a branch or local organization that desires to become affiliated with the national to pay one dollar for each man or each woman that it has on its rolls, it pay one dollar for each member who pays its dues to the state society.* The members of the state society may not all pay their dues to the state society. Suppose, for instance, you take three dollars as dues to the state society, of which one dollar is to go to the national society. Suppose you have a hundred members and only fifty pay their dues—that is a large proportion not to pay their dues, but suppose only fifty pay—you do not feel like taking from the state society two dollars out of every three that has been paid, but let the amount to be paid to the national society depend upon the number of members who pay their dues to the state society. Let the same society fix its dues so that a certain proportion of them shall go to the national society. I will take for example my own state of Kentucky. Our annual dues are three dollars. It is provided in the constitution of the Kentucky Society that one dollar of this three dollars shall go to the national organization; then in return for that we are entitled to a volume of the Scotch-Irish proceedings for every dollar that is paid. When we send out our notices for dues we do not say that two dollars are due to the state society and one dollar to the national society, but that three dollars are due to the state society. When those dues come in, you simply take one dollar from each man's dues and send it to the Secretary of the national organization with the names and addresses of those whose dollars have been forwarded, and that Secretary sends a copy of the volume of proceedings to the addresses given him. The matter is made simple, and at the same time the state association contributes materially to the national organization.

The last subsection of this section is this: Every such branch organization shall, in the annual Congress of this society, be entitled to one member to every five of its members;" in other words, on the prin-

* This change has since been made.

ciple that there should be no taxation without representation. If we contribute to the national organization under this by-law, each member of the state society shall be entitled to speak here as a delegate. We don't pay as much as the members of this society to its support, and therefore we are allowed under this by-law a representation in proportion of one to every five members who pay.

In conclusion, it seems to me that we are bound to increase our fixed revenue, and in one or both of the two ways, one by increasing the actual membership of the national organization, as Col. Echols has suggested, the other by making state organizations contribute to the support of the national. That is done by asking them; of course we cannot force them to do it. The latter plan is especially to be desired, because the state organizations can be more readily kept up, interest in them can be more readily awakened, membership in them can be more readily increased. I know this from personal experience. I am a member of both organizations, and Secretary of the Kentucky Society. I go to a gentleman who is not a member of either. . Of course in soliciting him to join a Scotch-Irish society it is natural that I should ask him to join the state society; therefore, as it is easier to work up the state societies than it is the national, and as every organization of a state society, unless it contributes to the national, is a detriment to the national society, we ought to combine the two plans of working up the state society and making it not only not detrimental to the national society, but contributive to it by paying one dollar, or some proportion of the dues that are paid to the state society, to the national society. Therefore, considering this a matter of vital importance, I suggest this resolution:

Resolved, That the attention of local Scotch-Irish organizations be called to Section V. of the By-laws of the Scotch-Irish Society of America on the subject of affiliation between the national and local organizations (p. 72 of the third volume of our publications), with the suggestion that the latter avail themselves of the privileges thus offered, in order that all Scotch-Irish organizations may be drawn closer together, and that the national organization may receive the support, both material and moral, of the local organizations.

Resolved further, That a copy of this resolution be sent to the Secretary of each local organization, with the request that he bring it to the attention of the body of which he is an officer at the earliest practical time.

Dr. MacIntosh:

I move that the whole report as presented in writing to the society,

and these two statements, be received for the purpose of discussion and consideration and, if desired, for adoption.

Carried.

Mr. George H. Frey:

I move the adoption of Mr. Bruce's resolution.

Dr. J. H. Bryson:

I wish to say a word in regard to the relations of one society to another. In the state society of Alabama the question came: If we make the dues to the state society three dollars and the national society three dollars, if we join in one what are our relations to the other? I think that the whole question ought to be settled as Mr. Bruce has said, and settled definitely. I doubt one feature of the proposed plan. I think we should make the matter of dues whatever we may deem advisable, and let the matter of procuring the books be one of purchase. The book may increase in volume, there may be things added to it, and let us direct the matter to the attention of every member of a society, whether state or national, and urge him to get a copy of the book, and pay for it whatever it may be worth. If you make the dues cover only the expense of the book—

Mr. Bruce:

I meant that the dues should cover the book.

Dr. Bryson:

The design of that then is to secure the spread of the book more effectually?

Mr. Bruce:

No; the design is to secure the payment of money from the local organizations to the national organization, and secure their aid to the national organization. When they pay the one dollar, they are given a copy of the book, but after all the main point of it is to get the contribution from the state organization to the national organization. If the book increases in cost hereafter, why then the national association can take some action toward making provision for that increased cost, and if the state organizations find that they can keep up with any additional assessments to the national organization, steps may be taken to allow them to do so in order to affiliate with the national society. But the main point is to get the contribution from the state organizations to the national, and therefore I think that the sum paid by the members of the state society ought to be fixed so that the state society may pay a

sum to the national body according to the number of members who have paid to the state society, and then the national, as I understand, gives the books to the members of the state society.

Dr. Bryson :

I have no objection to the arrangement thus made. The only point is whether the one dollar would be sufficient as coming from the member and at the same time provide for the cost of the book, which you know cannot be published without money. I think I can safely pledge our organization in Alabama to contribute one dollar each, and if you give us the book we will do it very cheerfully.

Secretary Floyd :

The Doctor's idea is that the book will cost the national organization a dollar, and therefore that the contribution will not aid the national society.

Dr. Bryson :

I mean approximately.

Mr. Floyd :

Suppose we have a thousand volumes printed, the cost would be about one dollar each; the cost for the next thousand would be only about thirty cents each.

Dr. Bryson :

If you can stand behind the book, all right.

Mr. Floyd :

That does not represent the cost exactly, but it illustrates it, and shows that if our sales of books are large enough we can make money on them.

Dr. MacIntosh :

There is another very important matter connected with this subject. Unfortunately, a great many members of our national society and a great many members of our local societies—I don't care whether you say branch or local or state or anything else—do not attend our meetings, and the only thing they get from us and the only information they receive is in this volume, and the volume is, therefore, one of the strongest links binding us together, and it is becoming an increasing bond. Its value is coming each year to be more appreciated. This year I have had communications from all sorts and conditions of writers as to the value of the articles in our three volumes; they are becom-

ing standards of reference in this department, and I agree with Dr. Bryson that it is vitally important that we make the book a prominent feature of our organization and make arrangements at the same time to run our organization.

Dr. Bryson:

There is one other feature which I had not touched upon. Some of the productions that are being brought to light in many of the state societies are very valuable. The state society of Pennsylvania recently published some of the finest addresses that have ever been presented to the public along this line. It is exceedingly desirable that these should not be lost in pamphlets. It is the same way with the Atlanta society, and the Alabama society. Each state society and each local society will advance along the same line, and we should, if possible, find some way to preserve this matter. We ought to pay especial attention to this matter, as the book is a tie that brings us close together, and I think my society will be willing to contribute any assessment that may be made by this society to carry out the purposes that I have indicated. We ought to have state organizations or local societies and encourage them, because it is easier, as has been said, to organize and sustain interest in them.

Col. Echols:

There is one important matter that we must not lose sight of. It is true that one source of revenue will be this book, and we hope that the sales each year of these publications will be largely increased; we would like to have them in the hands of every member of the Scotch-Irish family throughout this country, but at the same time we must not forget that there might be such a thing as selling the books and getting some money for the books, that will really cause our own society to languish and go down. If the work of the state and local organizations is not to build up the national society, and if members of the various state and local organizations can gain by paying one dollar all that they could gain by becoming members of the national society, the result will be more and more as time goes on that the state and local organizations will be built up at the expense of the national society. I am heartily in sympathy with the remarks that have been made. I know of two Scotch-Irish organizations that have published their pamphlets of matter, interesting to every Scotch-Irish man and woman, that should be embodied in our national volume. It will lend a greater interest to our national publication; and the local societies, instead of

publishing that material in their own pamphlets, can send it to the Secretary of our society and have it published in the annual volume. It will save those societies the expense of making the publication and render them anxious to obtain a volume which will not only contain the proceedings of their own meetings, but those of other organizations throughout the country, and the national society also.

The question is a very serious one that we should maintain and build up our national society, and it seems to me that there is only one way in which we can do that, and that is by every member going to work upon the plan that I have suggested, as Chairman of that special committee, in our report or a better one if any member here will suggest it that will not only build up the local or state organization, but will bring us together in one grand historic national body, so that all sections of the country will be banded together with one common interest, one common bond, to maintain and increase the historical side of this society. The suggestion as made by Mr. Bruce was thoroughly ventilated last year at our Louisville meeting, that the state organizations could by sending one dollar to the national body have a certain representation, not that they should become members of this society, but that they could have a delegate representation to this body, and would receive one volume of the book for every dollar sent in. What has been the result? I believe that the Pennsylvania society did subscribe for a hundred volumes.

Mr. Floyd:

No; but California ordered twenty; Kentucky, seventy; and Alabama, twenty-six.

Dr. MacIntosh:

Many members of the Pennsylvania society are members of the national society.

Col. Echols:

It is very well, of course, to have local societies that will meet for the social intercourse that we cannot have in the formal meetings of this society, but we must get at this matter from the very root as to how we shall build up and grow as a national organization. It is a serious question, and I can see no way to do that than by building up the membership of our own society, and then as suggested do the best we can to increase our revenues by the sales of these books, and I think that if we adopted the suggestion of Dr. Bryson and instead of having the local societies publish their own pamphlets, embody that material

in our own volume, that that alone will largely increase the sale of the book, for the fact that every member of a local society may get for the same price that he would have to pay for the proceedings of our National Congress those proceedings as well as those of his own and other local societies, and would be a greater inducement for them to procure a copy. It seems to me that the resolution that was passed at Louisville last year has not worked as we expected, and I tell you that after a year's careful investigation I do not believe it will work in the future.

Mr. Frey :

I move the adoption of Mr. Bruce's resolution, because, although it has not worked as successfully in bringing in revenues to this parent society as was expected, it has brought some, and we may well infer from the remarks of Mr. Bryson that something better will come up from Alabama this year.

It seems to me that some terms of affiliation with the local organizations must be maintained. I don't see how we can avoid it, and I have no reason to believe that if we were to spend ever so much time in discussing the matter we would be able to devise anything better than we already have in our By-laws, and besides we could not alter those provisions which have been read without changing our By-laws. I am also heartily in favor of the suggestion made by Col. Echols himself for recruiting the treasury. We have to do something practical. It is not a very pleasant thing to contemplate, although we have not allowed it heretofore to distress us much, and in one way or another we have raised the wherewithal and got along; but, as has been suggested by Mr. Bryson and Col. Echols, it is not a very practical way of doing business to go along and make arrearages of several hundred dollars each year. I propose that this meeting first adopt Mr. Bruce's resolution because some of this deficiency in the local organizations may be the result of inattention in directing the matter to the consideration of those who are interested in it, and let us call the attention of the local organizations to it, and then adopt Mr. Echols's resolution.

Dr. MacIntosh :

I speak with all respect, but I think there cannot be a shadow of a doubt as to the propriety of doing that. The fact of the matter is, I think, that sufficient attention has not been given to this provision in our By-laws, and I think it would be well to pass Mr. Bruce's resolution, which will direct attention to the arrangement in our By-laws to which we have been referring, and as our friend from Ohio very

properly says, we cannot alter them under the provisions that are already enacted, which are wise, and which were prepared after weeks and weeks of careful study and investigation. But the point made by Mr. Bruce is that we direct attention in a very clear way, by means of his resolution, to what we have already enacted; and I think also that the suggestion made by Col. Echols should be adopted. The only thing I do not like in his plan is that he does not propose to offer a premium to some of us who get more than one member. I wish it fairly balanced; I like the even hand of justice.

Col. Echols :

Every heart will have its own reward for duty performed.

Mr. Bruce :

My idea is as Dr. MacIntosh says. We have this section in the By-laws already adopted, and we wish in some forcible manner to bring this matter to the attention of the Secretary in each local society and have him bring it before the members as a matter of interest and importance, and have it considered and adopted by each local society. This can be thus presented in the resolution offered, and while this could not be expressed in a resolution, each one of us should feel ourselves bound to exert our influence to have this section taken advantage of.

Col. Echols :

I was laboring under a mistake. I supposed the resolution was offered for the purpose of changing the by-law. I said that had not worked and did not see that one of similar import would be any better.

The resolution was adopted.

Mr. Frey :

I move the adoption of the resolution to be reported by Col. Echols.

Col. Echols :

I offer a resolution as follows:

Resolved, That each member of this society be requested, and expected during the ensuing year, to send in the name of at least one candidate for membership in this society, or in lieu thereof forward three dollars to the Secretary of the society, who is hereby requested to send a copy of this resolution to each of our members.

Mr. D. D. Roper :

I suggest that we fix the annual dues at three dollars and allow a credit, to any one who sends in a name, of three dollars.

Col. Echols :

The trouble would be like that of the Irishman who wanted to buy a stove. The dealer said he could save him money by selling him one that would burn only half the wood. He said: "I will take two, and not burn any wood at all." Everybody would send in two names and no money.

Prof. Macloskie:

This is a serious question. There are many men in our society who are willing to pay three dollars and be a member, but who are not willing to hunt up other members, and they would probably object to running their hands in their pockets and paying out three dollars extra. I hesitate to speak against the resolution, but it should receive serious consideration.

Mr. Bonner:

Suppose we put it in the form of a request and not a penalty.

Prof. Macloskie:

That modifies it.

Col. Echols :

That matter has been very carefully looked into, and I am satisfied we have gone as far as we can in the amount of our membership fee. That fee was at first two dollars a year, and we have increased it to three dollars, and I am satisfied that if we were to undertake to increase it any more it would result in a loss of membership. The resolution is not meant to force any one to pay this three dollars, but an additional hint to the members that it is their duty to send in a new member or to send in three dollars. They will make an effort to do an hour's work and secure a new member.

Dr. MacIntosh :

Col. Echols is unquestionably correct in what he says about the impossibility of increasing your dues. It has come to me from a great many different quarters that not a few of those who would like to become members cannot pay so large a sum. To you and me that would seem almost incredible, but when I tell you that in the state of Pennsylvania there are large numbers of farmers who are not able to take more than a weekly paper, because they do not feel able to pay for a daily paper, you will see that no matter what may be their heart feeling toward the race from which they came, they are not able to give three

dollars a year, much less six dollars. I, with Dr. Macloskie, have had considerable difficulty about this money clause. It is almost a reflection passed by the society, and it amounts to an implicit penalty: you get a new member or send three dollars extra. I doubt how it is going to work. I do not hesitate to say that we should urge, in the strongest possible way, every one of our members to send in a new name or two new names during the year, and I do not believe that they would have the slightest trouble in sending in two new names. I had rather this society would exert itself to impress morally our members that they should send in names rather than to mention anything whatever about dollars and cents in a resolution of that kind. I am as ready as any one to put the screw on if I think I can get anything out of the apples, but there is no use in breaking the screw if you can't get anything by the squeezing. I had rather take the first part of the resolution and enlarge and emphasize it than to have it together with the second part.

Rev. Samuel Young:

There are some things that go without saying, and one of them is that if your outlay is greater than your income you are going to get into a position that will not be pleasant. I like to be as easy upon the pockets of fellow-members as possible, but we had just as emphatic speeches last year in Louisville with regard to the matter as I have heard to-day, and we know what the result is. The deficit is just about as large to-day as it was a year ago, and while I am neither a prophet nor a prophet's son, I prophesy that if we put on too thick gloves in dealing with this subject, we will have not only next year as large a deficit as we have this, but a larger one. Human nature has a good deal of sameness in it the wide world over and one year after another. Business principles are just about the same whether you apply them to a dry goods store, a farm, a manufacturing establishment, or the Scotch-Irish Society. If you violate these laws of business, you pay the penalty as you would for violating the laws of health; and if you keep on transgressing, that penalty is death. These cannot be palatable facts, but they are facts all the same, and I don't think you can put this matter any easier. I don't think you can use thicker gloves to soften the touch and yet have the touch affect, than what you have in the resolution. If a better mode can be devised, I am in favor of that better mode, but I say devise the mode and don't let us go begging. Don't let the Scotch-Irish Society of America be a defaulter; it is not in keeping with Scotch-Irish principles.

Mr. D. D. Roper:

I am very heartily in favor of some of the remarks made here. I made the suggestion a few minutes ago to get away from the idea of a penalty in the payment of our dues. I had rather our duties should be fixed at a certain sum and members allowed a credit. I do not believe that would be wise, but I am opposed to passing around the hat. I believe we should make some effort to increase the membership of this society, and if anybody feels like contributing very well; but I am not in favor of any resolution, although I am in favor of making it as strong as I can, to increase the membership, to the effect that we are going to pass around the hat next year.

Mr. Floyd:

I want to make one suggestion. I am satisfied that the gentlemen who are present here this afternoon would have, if Col. Echols's resolution were put, no serious objection to it on their own part; yet I feel that if it were sent in its present form to members who do not understand the situation, it would offend many of them and cause us to lose many members. I think the matter should be brought as plainly home to those who are absent as to those who are here, and after they have become informed of the situation I do not believe there will be any trouble. I think the best thing we can do under the circumstances is to state the situation clearly and emphatically and send out this information by means of circulars, and then when we make this request for new members, as suggested by Col. Echols, I think we will get them.

Dr. Bryson:

I think that the action taken by this society under the resolutions that have been offered by Mr. Bruce will have the effect of adding a great deal to the revenue of the society. These organizations are constantly increasing and will continue to increase and our prospects will improve. This can be done, but it takes a little time. This year we come with two or three more organizations, and all of them are stronger, and under the resolution that has been passed our revenues will increase so that in a year or two we will be able to meet our expenses. At present there will be a little trouble, but I think we can put our heads and our hands and hearts together and move along in spite of the difficulty. We have done it, and I think we can do it again. I think that in the course of two or three years our membership can be increased and the annual contributions from all parts of the country enlarged to the extent that our society will be put in a position where it can move on

without any trouble. I can say for my state that the local organization will increase, and I think Mr. Bruce will say for his state that there will be an increase there, and I know that these Georgia gentlemen can report a rapid increase, and I think that with the annual contribution from all these local societies we can soon move over it. There is a little trouble just now, but I am not discouraged; we can move along if we will stand right together and not be discouraged by any deficit. Some of us have been in arrears in the Church; we appealed to the Church, and they put hands and hearts together and looked up to God and moved right over the difficulties. We must not be discouraged by this thing. I think I can pledge my own Alabama society to furnish its quota. We started out with about fifty members. If they go into the national, that is three dollars more, making five dollars, and yet a great many of them did it. Under the resolution that we have adopted I think we will soon be able to move along without further trouble.

Dr. MacIntosh:

I beg to offer as an amendment to the resolution now before the house the following resolution:

1. *Resolved*, That the Scotch-Irish National Society urgently requests each one of its enrolled members to send forward during the current year to the Secretary at least two names as candidates for membership.

2. That a circular be prepared setting forth to the members of said society the urgent necessity of bringing the finances of the organization into a healthier and stronger condition, and that the aforesaid resolution accompany this circular.

Col. Echols:

I withdraw my resolution.

Dr. MacIntosh's resolution was adopted.

Dr. MacIntosh:

I wish it understood that we who are here and know the situation will feel ourselves as Christian men and members of this organization bound personally—though we may not pass any resolution—to use our utmost efforts to send forward two names. We can only speak to the others by means of the circular, but we are here and should impress upon one another the obligation that we are under and will use our best efforts this year to send forward two names; and if we multiply our membership by even one for each of us, it will be a substantial increase.

Mr. J. King McLanahan:

I want to suggest that persons who became members last year be requested to procure the volumes of the first and second years or such of them as they may not already have obtained.

Mr. Floyd:

I think we ought to do this. I have taken the responsibility of doing it as an individual, but a request coming from the society would have more force in inducing those who have not all the volumes to purchase such as they have not gotten.

Dr. Robert Pillow:

I wish to tender the resignation of Mr. Lucius Frierson as Treasurer of this National Congress. He is so situated that he could not come himself, and I, as his next friend, tender his resignation.

Mr. Frey:

I move that it be accepted with the expression of our regrets and thanks for his services.

Prof. Macloskie:

I wish to offer a resolution which was unanimously adopted by the Executive Committee at a recent meeting:

Resolved, That Mr. Frierson, having faithfully served the society as Treasurer from the beginning of the Congress, and having now tendered his resignation, it is recommended that the society accept the same with thanks for his valuable services.

Unanimously adopted.

Col. Echols:

I move that a committee be appointed by the President to nominate officers for this society for the ensuing year.

Carried.

President Bonner:

I will appoint on that committee Col. J. W. Echols, of Pennsylvania; Dr. J. H. Bryson, of Alabama; Dr. Robert Pillow, of Tennessee; and Mr. Helm Bruce, of Kentucky.

The committee returned and after due deliberation, through Col. Echols, submitted the following report:

We, your Committee on Nominations, respectfully submit to the Congress the names of the following persons whom we recommend to serve

as officers of this society for the ensuing year: President, Robert Bonner, New York City; Vice President General, Rev. John S. MacIntosh, D.D., Philadelphia, Pa.; First Vice President at Large, T. T. Wright, Nashville, Tenn.; Second Vice President at Large, Rev. J. H. Bryson, D.D., Huntsville, Ala.; Secretary, A. C. Floyd, Columbia, Tenn.; Treasurer, John McIlhenny, Philadelphia, Pa. Vice Presidents for States and Territories: New Hampshire, Hon. James W. Patterson, Concord; Massachusetts, Prof. A. L. Perry, Williamstown; Connecticut, Hon. D. S. Calhoun, Hartford; New York, Rev. John Hall, D.D., New York City; Pennsylvania, Col. A. K. McClure, Philadelphia; New Jersey, Mr. Thomas N. McCarter, Newark; Ohio, Hon. W. H. Hunter, Steubenville; Illinois, Judge John M. Scott, Bloomington; California, Mr. Alexander Montgomery, San Francisco; Iowa, Hon. P. M. Casady, Des Moines; Virginia, Hon. William Wirt Henry, Richmond; North Carolina, Hon. S. B. Alexander, Charlotte; Georgia, Col. G. W. Adair, Atlanta; Mississippi, Rt. Rev. Hugh Miller Thompson, Jackson; Louisiana, Hon. William Preston Johnson, New Orleans; Tennessee, Mr. A. G. Adams, Nashville; Kentucky, Dr. Hervey McDowell, Cynthiana; West Virginia, Mr. James Archer, Prosper County (post office Steubenville, O.); Florida, Dr. George Troup, Maxwell; Alabama, Irwin Craighead, Mobile; Ontario, Canada, Hon. A. T. Wood, Hamilton; Canada, Rev. Stuart Acheson, A.M., Toronto; Vice President at Large.

Col. Echols:

The committee had to overpower Dr. Bryson and over his objection nominate him for Second Vice President at Large. [Applause.] Indiana we leave blank and ask that the appointment of a Vice President for that state be referred to the President.

On motion Dr. Bryson took the chair, and on motion of Dr. Macloskie the Secretary was instructed to cast the vote of the society for Mr. Bonner for President for the ensuing year. The vote was cast accordingly.

Mr. Bonner:

I sincerely thank you for this mark of your confidence. All I can say is that I shall endeavor to act to the best of my ability for the welfare of the society. [Applause.]

Mr. Frey:

I move that the Secretary be instructed to cast the unanimous vote

of the society for the remaining officers recommended by the committee to serve for the ensuing year.

Carried, and the vote so cast.

Dr. Bryson:

Of course the only objection I had to being reported by the committee was that I did not want to report myself. The committee overwhelmed me, and I certainly will do anything on earth that can be done to advance the interests of this society. [Applause.]

Dr. MacIntosh:

I move that the cases of any states and territories who may seek association with our organization during the coming year be referred to the Executive Committee to be appointed, with power to make temporary arrangements to that end, and also move that the appointment of Vice Presidents where no appointment has been made, as well as all kindred matters not already settled, be referred for action to the President of the society.

Carried.

Dr. MacIntosh:

The selection of the time and place of the next meeting is left with the Executive Committee. Last year there were invitations from three places, and these were referred to the Executive Committee for determination. Invitations and suggestions are in order here. They may be made here or on the floor of the Congress at the last meeting.

President Bonner:

At the last meeting invitations were presented from Atlanta, Springfield, O., and California. I remember that after they were heard, they were, on motion of Dr. Hall, referred to the Executive Committee, and that we did not decide until the following November. We are ready to receive invitations or applications from any gentleman.

(These speeches of invitation cover about the same grounds as those of the last night.)

Mr. George H. Frey:

I take pleasure in presenting Springfield, O., as a city whose people and whose public authorities are unanimously in favor of stretching out their hands and embracing the Scotch-Irish Association of America, if you will give them an opportunity next year. I will not trouble you by going into the papers which I have here, or to state to you the invitation in detail, for I understand that an opportunity will

be given for that during the closing evening session. We have been so confident, not knowing that any locality thought of competing with us for the next Congress, that we would have the pleasure of entertaining it that we have been enlisting gentlemen of the Scotch-Irish extraction in our own community, and those of long residence or birth in the "Buckeye State" who are interested in the matter, in the pleasing task of welcoming you. I could entertain you for some time by the expressions of hearty coöperation on the part of distinguished men in Ohio and in the nation which have been communicated to me as an encouragement for me to make an effort to secure the next meeting of the Congress. We have but few members of the association as yet, but I think that one result of holding the meeting in Springfield next year will be to bring in a very large body of eligible people to membership in this association. I think that the historical interest which will attach to the holding of the Congress there will be a matter of exceeding interest. Springfield is only four miles from the birthplace of the celebrated Indian chief, Tecumseh; only four miles from where George Rogers Clarke, himself of Scotch-Irish extraction, achieved that victory over the Shawnee Indians that gave peace to that portion of Ohio; and the first settler of the country was a Scotch-Irishman, as you will know from his name, David Lowrie. The next settlers were: Simon Kenton, John Humphreys, Jonathan Donald, James Donald, James Dement, every one of them of Scotch-Irish extraction, coming through Kentucky or from Pennsylvania direct. So that, when it is unfolded, we have a rich history which we will try to work up for the entertainment of the Scotch-Irish Association. We give you as cordial an invitation as we can extend. [Applause.]

Mr. Henry Wallace:

I appear before the society bearing, and it is with great pleasure that I present to you, the invitation of the Scotch-Irish Society of Iowa. I also present an invitation from every member of the U. S. Senate and members of Congress from Iowa, urging you to make Des Moines the place of your next meeting. My colleague, Rev. Mr. McConnell, will present to you an invitation from the ministry of Des Moines. I have also a request from the Governor, himself of Scotch-Irish blood, from the Secretary of State, who is a Scotch-Irishman, from the Auditor of State, from the Real Estate Association, from the Merchants' Exchange, and, in fact, from almost every person, asking you to meet with us at Des Moines. I am not going to antagonize my friend from Springfield, O., because I have been fortunate and happy enough to get

an Ohio wife. I think Springfield is a splendid place, and I would almost be willing to compromise on this matter if you will agree to come next year to Des Moines. This year or next year we will give you an Irish welcome and an Iowa welcome. We will show to you a magnificent state; we will show you a state in which there is no poor land and no poor people—[Mr. Bonner: Some good horses?] The fastest horses in the world. We will show you a splendid kite-shaped track and some fast horses if you wish; we will show you a city with sixty thousand people that don't have an open saloon. [Applause.] We will show you a city of two thousand students in the colleges, and we will give you a warm-hearted, cordial welcome, and make you so glad when you come there that you will be a little like the old lady in Belfast. She was sick and about to die. Her pastor called on her to talk to her about the future. She said: "I regret one thing: I have lived in Belfast so long that I would be lonesome anywhere else." [Applause and laughter.]

Dr. George Troup Maxwell:

I come from a land whose flowers, our enemies say, bloom only in poetry and in the Commencement declamations of sweet girl graduates, that country which has been described by the same class of people as abounding in marshes and swamps and malaria. I am here as an illustration of the truthfulness of the last assertion, because doubtless had I lived anywhere but in the malaria climate in which I have existed for forty-five years, I should probably have attained proper dimensions, instead of having been stunted. [Laughter. The speaker was a large man, weighing over two hundred pounds.] We have the queen city of the South, located upon the majestic St. John's River. You all, of course, know that I refer to Jacksonville, Fla. There we have a city with a population of twenty-five thousand as enterprising, as thrifty, as hospitable people as can be found anywhere. There we have abundant accommodations, including some of the largest and best hotels in the country. We are in a few hours' ride of perhaps the finest hotel in the country, the Ponce de Leon, in St. Augustine, the oldest city in the United States, and one possessing many attractions on account of her historical associations. We have one of the largest rivers in this country, possessing the peculiarity of running up hill, or at least from south to north. We are within easy reach of the ocean, the broad Atlantic; a visit will give you an opportunity of seeing it and of inhaling, an act so pleasant, especially to these gentlemen from the Northwest, the odor of the broad sea's brine. We will be able to show

you the largest and best orange groves that are to be found on the continent; we will regale you with their delicious flavor; if you will come in the month of February, we will allow you to eat the oranges and at the same time revel in the perfume of its blossoms. We will entertain you as best we can in many ways and in every way; and in behalf of that city of the far South, with its genial climate and the breezes which its almost insular position always insures. In behalf of Jacksonville, and every man and woman and child of all colors, in behalf of the Governor of the state, Mr. Fleming, who is a descendant of the Scotch-Irish, in behalf of the Board of Trade of Jacksonville, composed of as intelligent, energetic, and enterprising business men as are to be found anywhere; in behalf of all the citizens of Florida, who recognize in Jacksonville her emporium; in behalf of as noble and brave men and as beautiful women as are to be found anywhere, I say welcome to Jacksonville in the month of February next. [Applause.]

Dr. MacIntosh:

I move that the society recognize gladly and with thanks the remarkable kindness shown by our friends from Springfield and Des Moines and Jacksonville, that we heartily as a society reciprocate the warm expressions of interest and kindly feeling, that we rejoice to hear of these marked times of prosperity in the typical cities of our land, and that we now direct our Executive Committee to be appointed to give due attention to these applications and decide upon them at a convenient time. This of course does not shut out the gentlemen from the opportunity of presenting, as my friend from Springfield said, documentary displays of generosity.

Motion carried.

Dr. Maxwell:

I want to give perfect expression to the ardent desire of Jacksonville. It will be impossible for me to be present at the meeting of the Executive Committee, but I beg that you will bear in mind my invitation, not only now when you hear my voice, but when I shall have left your deliberations, and the claims of Jacksonville to the pleasure of entertaining this august society. [Applause.] I have to leave this evening because of professional demands upon my time.

Dr. Macloskie:

I think I state the opinion of the society when I say that we are gratified at the nature of these requests. I am connected with some other societies, and sometimes the society has to go begging for a de-

sirable place, but these invitations show the growing interest in the society, and the love toward the society that we have in three important centers in this country. I do hope that the society will at some time visit all three of the cities which have so kindly extended invitations to-day.

Dr. MacIntosh :

While I have spoken with considerable emphasis on the desirability of securing additional members, I feel constrained to lay greater emphasis on what I am now going to say. My friend, Dr. Bryson, this morning told me a little incident that will be a practical illustration of what I am about to say to you and give point to it. He said that a friend of his went into an unused lumber room in his (the friend's) house and found there an old trunk; in that he found a large number of important documents, and among those documents, Dr. Bryson informed me, there was a will, which will contained a clause that pours light upon a very curious historical problem in connection with Church matters in this country. There are lumber rooms and there are trunks all over the country. Some of these are of no importance; in others there are memoirs of living men and women now aged in years and feeble, soon to pass away, and we haven't been devoting ourselves, as I claim, we are in duty bound, to the securing of the valuable recollections that are stored in those old memoirs; and we haven't been careful to collect and preserve these invaluable records that belong to our race, all over this broad country. I may say that I, for the last four or five years, have been industriously gathering up materials that may sometime take a definite historical shape, and it is almost impossible for me, in any library or in any collection of books, to get the documents from time to time I absolutely need for illustrating events and linking one epoch to another. I make my appeal to you. Write down your own personal recollections, the personal recollections that you find dropping from the lips of your patients and parishners and friends and relatives, and gather up the yellow and musty documents that are moldering and being unused, and have them forwarded either to me or to the Secretary. Arrangements have been made with our friends at Princeton University by which we can have these documents safely stored. Those are the chief things that we want to get from you at the present time, with a view of making up what has never yet been written and what this country deserves and demands—something like a history of our race. Therefore I make this present urgent appeal to you.

I have here a resolution offered by Col. J. L. McWhorter, of Georgia, for the consideration of this body:

Resolved, That the time has come for us to form an historical society, with responsible officers, and require them to gather carefully the material for a reliable history of our race from the earliest times and as free from the question of party as truth will allow.

Referred to the Executive Committee.

On motion of Dr. Bryson, the Congress adjourned.

MEETING OF EXECUTIVE COUNCIL.

The Executive Council of the Scotch-Irish Society held a meeting immediately after the adjournment of the Congress and elected the following Executive Committee to serve for the ensuing year: Robert Bonner, President; Dr. John S. MacIntosh, Vice President General; A. C. Floyd, Secretary; John McIlhenny, Treasurer—*ex officio members*; Prof. George Macloskie, Princeton, N. J.; Col. John W. Echols, Pittsburg, Pa.; Dr. John W. Dinsmore, Bloomington, Ill.; Dr. Robert Pillow, Columbia, Tenn.; Mr. Helm Bruce, Louisville, Ky.; Mr. W. Hugh Hunter, Dallas, Tex.; Col. William Johnston, Charlotte, N. C.

EVENING SESSION.

The Congress was called to order by President Bonner at 8 o'clock.

Rev. Dr. Jones, of Atlanta, led in prayer as follows:

We would recognize thee, O God, in all we do and in all we say, and we would humbly invoke thy presence and thy blessing as we gather in this meeting this evening. We thank thee, O God, for the brave men and fair women, for the true men and pure women with whom thou hast blessed the world, and we thank thee for the many of the sturdy race here represented, and for all that they have done in the cause of justice and right and progress and civilization in the world; and we pray that the representatives to-day may be worthy of their fathers who have gone before, and may these gatherings be blessed of the Lord, in cementing ties that shall bind together every section of our common country, burying the bitter memories of the stormy past, and bringing men together for the great interests of our country and of humanity. God bless our land with fruitful seasons and plenteous harvests and business prosperity, but above all make us in reality as well

as in name that people whose God is Jehovah; and now, Lord, meet with us this evening, be with those who shall speak, and with those who shall hear, and bless the coming of these representative men to our city, and grant that they may leave behind hallowed influences, and may carry with them recollections that shall bless the world. Hear us and answer us, sanctify and save us, we beg for Christ, our Redeemer's sake. Amen.

President Bonner:

Ladies and gentlemen: Over fifty years ago, when I was a boy in a printing office in Hartford, Conn., the three great men of this country were Clay, Webster, and Calhoun. It gives me not merely great but I should say extraordinary pleasure to have the privilege of introducing to you the Hon. Patrick Calhoun, a grandson of the great statesman, John C. Calhoun, who is known to possess the great oratorical powers that have characterized his distinguished family.

(For Mr. Calhoun's address, see Part II., page 136.)

President Bonner:

Maj. Charles W. Hubner, the well-known journalist of Atlanta, has written a poem especially for this occasion, and will now read it to us. [Applause.]

(For Maj. Hubner's poem, see page 248.)

President Bonner:

We will now have the pleasure of listening for a few minutes to an address by Mr. Helm Bruce, of Louisville, the accomplished Secretary of the Scotch-Irish Society of Kentucky. [Applause.]

(For Mr. Bruce's address, see Part II., page 240.)

MORNING SESSION.

THIRD DAY, Saturday, April 30, 1892.

The Congress was called to order at 10:30 A.M. by the President, who announced that prayer would be offered by Dr. John Hall, of New York.

Dr. John Hall:

O God Almighty, our everlasting Father, we desire to come with one heart in prayer and supplication and thanksgiving unto thee. We come in the name of Jesus, whom we receive as thy mediator and the agent of thine appointment, in whom we trust as our great

high priest, whom we receive as our divine teacher, and to whom as our king we will yield ourselves in holy obedience.

We humbly pray that thou wilt be with us in this meeting. Thou art making the sun from the sky to shine upon us; within us let the rays of the Sun of righteousness shine in our souls, filling us with light—spiritual light, divine light. We render thanks unto thee for the goodness that has attended us individually; we praise thee for the blessings that we have inherited. We would magnify the grace of God to those who have gone before us and through whom in thy kind providence we have received so much. We pray that thou wilt be with us in all that we do, direct every movement of this Society, let it be for the good of its members; let it be for the good of those of our own race who are scattered over these United States; show us, we pray thee, in what way we can best glorify thee, in what ways we can best serve our generation by the will of God. Let thy blessing rest upon this city, to which we pray thee to give every good and honorable prosperity. Let thy blessing be upon the state; do thou direct all the movements of those who are intrusted with authority by the votes of their fellow-citizens. Let thy favor rest upon the President of the United States and upon all those who have been called to places of trust; let them be sustained by the good will, the loyal attachment of their fellow-citizens. Bless the whole nation; repress and put away everything that is evil; build up, we beseech thee, and establish everything that is good. Let us be a righteous nation to the glory of thy great and holy name. Our Father, we wait upon thee; give ear, we beseech thee, to our petitions; we present them in that name that is above every name; receive us in Christ and bless us for his sake, and the praise shall be thine through him now and forever. Amen.

President Bonner:

Rev. Dr. Bryson, ex-Moderator of the Southern Presbyterian Church, has written a paper on "Scotch-Irish Inventors and Their Inventions," which he will now favor us with. During Dr. Bryson's visit to New York last summer it was my privilege to take him through different parts of Westchester County, to see the monument to the captors of Major Andre, to see Sunnyside, the old home of Washington Irving, and other objects of historical interest. It is hardly necessary for me to say that it gives me great pleasure to introduce him here now. [Applause.]

(For Dr. Bryson's address, see Part II., page 174.)

Rev. Dr. Cook, of Alabama:

I move that the thanks of the Society be tendered Dr. Bryson for this excellent production.

Carried.

President Bonner:

Col. Adair, of Atlanta, who is famed not only in this State, but adjoining ones as well, as a very polished preacher [laughter], or speaker, I should have said, will now address you. We have already had the pleasure of listening to him in this spring suit and in the rôle of a reader. We will now take pleasure in watching his course as a speaker.

Col. G. W. Adair:

Ladies and Gentlemen and Mr. President: I mentioned something about talking against a dinner bell yesterday, and I must request you now not to ring a chestnut bell on me for appearing so often before you. I have a little announcement to make—it is very short—which may take many of you by surprise, and that is that there is a modest Scotch-Irishman—I have no allusion to myself—in this hall. We have been claiming the earth and everything in it that is good for the Scotch-Irish, and it is a surprise that there should be among us a noted modest Scotch-Irishman; but there is. The founder of our order is here. You do not see him because he does not present himself. He is, as I say, a modest man, but he is always getting up good things. He formed our society. His is what we would call the “fine Italian hand” that is always doing something good and presenting those good things to the world. I allude, of course, to Col. T. T. Wright, the founder of the Scotch-Irish Society of America. [Applause.] I don't know whether he selected me on account of my modesty or my good reading ability, but he asked me to make a little announcement of some letters he has received from some distinguished people abroad and to read a little poem which accompanied the letters. “Kind messages come to this Congress through Col. T. T. Wright from the following Scotch-Irishmen: Lord Wolseley, Lord Dufferin, and Col. Wilson, military commander of West Point. Mr. James Logan sends a floral tribute from the home of Gen. Andrew Jackson's father at Carrick Fergus, Ireland; Mr. McKenna, of Belfast, sends a bunch of shamrocks; and Wallace Bruce, of Edinburgh, Scotland, sends a poem, addressed to Col. Wright, ‘The Old Mortality of the Ulster-American Race.’”

(For Mr. Bruce's poem, see page 100.)

Col. Adair:

I move that the letters in full be secured from Col. Wright and incorporated in the proceedings of our meeting.

Carried.

President Bonner:

Dr. Hall has a resolution to present to you which I think will meet with a response in every Scotch-Irish heart.

Dr. John Hall:

You will be a little relieved, perhaps, when I tell you that I am not going to make any speech. I propose this resolution to be adopted and forwarded to the Directors of the World's Fair to be held in Chicago in 1893:

To the Directors of the World's Fair to be held at Chicago in 1893.

The Scotch-Irish Society of America, now in session at Atlanta, Ga., would respectfully present the following resolution, unanimously adopted this 30th day of April, 1892:

Resolved, That we, including in our Society representatives of the leading religious denominations of the country, earnestly hope that you will see it to be wise and right not to open either the grounds or the buildings of the Exposition on the Sabbath day.

We are led to deep conviction on this matter by the fact that as a Christian country, to which God has given wide influence, we are bound to regard his law and institutions, especially in a national undertaking which is commanding the world's attention. In thus expressing our strong desire, we have regard to the highest welfare of the multitudes of hard-working people whose day of rest would be imperiled by so conspicuous a violation of the word of him who said: "The Sabbath was made for man."

Rev. James Mitchell, of Atlanta:

I move that the resolution be adopted by a rising vote.

Judge Hamilton McWhorter:

Fully and unreservedly concurring in the wisdom and the purpose and the spirit of that resolution, I rise to second it, and move that the resolution be adopted by a rising vote.

Unanimously adopted by a rising vote.

Col. W. L. Calhoun:

I have received a telegram from a citizen of this state who is now in Chicago, Mr. Samuel W. Small, in which he says: "Propose me for Scotch-Irish Society membership. My father's name was

Sawney; balance of me fighting Irish." I therefore have the honor of presenting Mr. Small for membership in this Society, and move that he be received. [Applause.]

Motion carried.

Dr. Bryson:

I desire to present for membership in this Society the name of Prof. W. H. Hammill, Superintendent of the Public Schools of Illinois, and now living, I think, at Peoria, who has expressed a desire to become a member.

Received.

Mr. George H. Frey:

I propose the name of Hon. O. S. Kelley, of Springfield, O., for membership in the Society.

Received.

Col. John W. Echols:

I nominate Col. Lavendar R. Ray, of Georgia, for membership.

Received.

President Bonner:

We will now have the pleasure of listening for a few minutes to Capt. G. B. Forbes, Chairman of the Invitation Committee of the Scotch-Irish Society of Georgia. [Applause.]

(For Capt. Forbes's address, see Part II., page 235.)

President Bonner:

We will now have the pleasure of listening for a few minutes to Rev. Samuel Young, of Allegheny City, Pa. Although he is from Allegheny City, he is a native of Ireland. You may think that perhaps we are claiming everything for the Scotch-Irish. In fact, a friend of mine in New York on my return from Louisville last year said: "You fellows will be claiming before long that even St. Paul was a Scotch-Irishman." Mr. Young. [Applause.]

(For Mr. Young's address, see Part II., page 228.)

President Bonner:

The Hon. David Roper, a distinguished lawyer and a member of the Pennsylvania Legislature, will now address us for a few minutes. [Applause.]

(For Mr. Roper's address, see Part II., page 237.)

President Bonner :

Col. I. W. Avery, a well-known literary man of Atlanta, will now address us for a few minutes. [Applause.]

(For Col. Avery's address, see Part II., page 204.)

EVENING SESSION.

The society was called to order at 8 o'clock by the President. Rev. J. W. Lee, of Atlanta, led in prayer as follows :

Almighty God, our heavenly Father, thou hast created us in thine image. Thou hast given to us minds capable of grasping the truth embodied in the world about us and contained in the Scriptures thou hast addressed to us. Thou hast given to us wills like thine own will, which make it possible for us to keep the laws thou hast ordained for our conduct. Thou hast given to us hearts capable of being touched and cleansed and transfigured by the sacrifice of thy Son. We thank thee for the high purposes thou hast ever had concerning us; that thou hast designed our good; that thou hast set men in families, states, and nations; that by organizing themselves into brotherhoods and coöperative communities they might the more surely realize the purposes in thy thought for them. We thank thee for the noble men thou hast raised up all down the ages, who by word and deed have instructed the race; who have helped us to see the truth and the right, and who have contributed so much to make the truth and the right prevail. May we be enabled to augment the of goodness and heroism and faithfulness to duty left us by our forefathers. Guide us, we pray thee, in the way we should go. Increase among us the spirit of brotherliness and sacrifice. Hasten the coming of the day when all lines of prejudice and misunderstanding which separate men shall be removed. Bless those who shall speak to us to-night, and make permanent and abiding the impressions which have been made during this Congress, and bring us all to the home of the good at last, and all the praise we will ascribe to the Father, Son, and Spirit. Amen.

President Bonner :

I once knew a sweet little girl whose parents were members of Dr. Hall's Church in New York. She was about five years old. One morning she wanted to go to Church. Her mother said to her: "There is no use, Mamie, in taking you to Church; you don't listen to Dr. Hall." "Yes, mamma, I do listen to Dr. Hall. He said my

prayer last Sunday and he didn't say it right." On the first occasion that Dr. Hall visited the house the mother called his attention to this criticism. The Doctor, in his gentle way, said to the child: "Mamie, tell me how you say your prayer?" She repeated the Lord's Prayer. The Doctor said: "Now, Mamie, you use the word 'debts;' I use the word 'trespasses.' Both words mean the same. You are a little girl, and the word 'debts' is suitable for you; I am a big man, and the word 'trespasses' fits me." I think before Dr. Hall leaves Atlanta that you will come to the conclusion we have reached in New York, that Dr. Hall is big in more senses than one. [Applause.]

(For Dr. Hall's address, see Part II., page 150.)

President Bonner:

The Rev. Dr. Cooke, a distinguished clergyman of Alabama, will now address us in a ten minutes' speech on the "Literature of the Scotch-Irish."

Rev. Dr. Cooke:

Mr. Chairman, Ladies, and Gentlemen: I do not rise to reply to the gentleman who has just preceded me. I indorse everything, and begin where he left off. He left off with the importance of education; of educating the masses, and we all know that the pen is more powerful than the sword. The authors of a land must mold the people. Where you have good teachers and good people you need never be afraid of the morals of the country. The fighting that we have been told about here, and very eloquently too, I have nothing to say against. These fighters had to come from an era growing out of conditions as far back as the emigration of hordes from Tartary, who had to fly from the sword, and who, with their children and their cattle, and everything they possessed, were compelled to seek a home to the westward, with the intention to stay or to perish, and the consequence was that the seas were full of brigands, and the adjoining lands populated by men of violence, who had to employ desperate methods to protect themselves from the wild beasts and wilder men. It went on that way for a long time. The old Scotch maxim is laughable to us now in the light of our civilization: "He may have who has the power, and he may keep who can." We would not stand that a moment, but as time passes on the disci-

ples of the wonderful Nazarene began to move among them, and the people began to follow after.

As I said awhile ago, the pen is mightier than the sword. Has Scotland her authors? Yes, plenty of them. In the profoundest and the most flexible branch of thought you find Stewart, Sir William Hamilton; and instead of beholding the confused, cloudy metaphysics of Germany, you will see principles of mind clearly and plainly before you, so that you will be delighted with metaphysics, which are not, however, usually very attractive, for as the Scotchman said, "He that talks dinna ken, and he that hears dinna care." That is the idea of a great many people with regard to metaphysics, though metaphysics have a great deal to do with molding the mind. When you say that science is going to rise up some day and kill Christ, you might just as well state that the sun is going to rise in the west and go the other way. Geology has helped Christianity. Metaphysics is helping Christianity now, and here I will take the liberty of mentioning one Scotch author who is a coming man: Henry Drummond. If you will take the laws of nature in the spiritual world, you will think you are reading a pious, good book. Although I have mentioned Mr. Stewart and the other gentleman, I will leave them without a word to say.

A persuasive manner will win back all your bad boys and bring them under kind and gentle parental treatment. And the mothers, how could we get along without them? Benjamin Franklin said if mothers are the right kind they bring a blessing to the youth; they speak gently to their boys when they are about to go astray. A child orphaned of its father may sometimes take its father's place and support the family, but the child that is orphaned of its mother is bereft indeed.

I mention Douglas, Stewart, and Hamilton, but we come to the poets. Have the Scotch any? Did you ever see a pastoral people that did not have their poets? There is Burns riding through the storm singing his song; but could he write nothing but that song of lingo? O yes: "Man was made to mourn." Read that from beginning to end, and it is seldom that you can read more delightfully smooth English poetry. As a natural thing, wasn't he a terrible drunkard? I cannot help that he was, and I don't suppose he could, though he tried to do it. The depths of feeling that sometimes gushed from his warm heart may be seen to a slight extent by his words when he was arrested: "The bridegroom may forget the bride, the monarch may

forget the crown that on his head an hour has been, the mother too forget the child that sweetly smiled upon her knee; but I'll remember thee, Glencarn." In another place where he compliments the Highlanders he says:

"When death's cold stream I ferry o'er,
That time too soon shall come;
If then it is, I ask no more,
Than just a Highland welcome.

[Applause.]

Prof. Macloskie :

I want to call the attention of the meeting to the fact that the Rev. H. Calhoun, of Mansfield, O., has been writing a series of articles on the Scotch-Irish. When I saw one of them, I wrote him for permission to have them submitted to this body for insertion in our volume of proceedings. I will not read them now, but will say that they give a very characteristic picture of the Scotch-Irish work in the early days of Ohio. The first article I have here is the "Acts of the Scotch-Irish Fathers," in which is mentioned the case of a preacher in those early times swimming across a swollen river, preaching the gospel in his wet clothes, and swimming back again to get home. The other article is called "Scotch-Irish Homespun," in which a very vivid and correct portrayal of early life in our own homes and in our own country is given. I submit these articles for publication in our annual volume of proceedings.

(For Mr. Calhoun's articles, see Part II., pages 195-199.)

President Bonner:

There will be an opportunity now given for the delegates from Springfield and Des Moines and Jacksonville to extend their invitations to the Society to hold its next meeting with them.

Mr. George H. Frey :

I am pleased to have the opportunity of presenting the documentary part of my invitation. I promised you yesterday that it should be on hand to-night, and it may be a little tedious, not possessing a great deal of interest to the assembly; but I trust that you will be patient, as it seems to be indispensable and a necessity in the case. [Read letter of W. G. Moorhead.] I met Dr. Moorhead a few days ago, and it would be hard find a more enthusiastic man on any subject than he is on this. [Read letter from Gov. McKinley.] Mr. President, I want to say that Mr. Black and myself and others have taken the pains to carefully canvass the opinions of the people

on the subject, and I have never known in all my residence of forty years in the city of Springfield, which is a city of thirty-five thousand population, a matter in which there was more hearty concurrence and a more genial welcome extended that is now the case with this meeting in that city. I need not occupy your time on this occasion in saying anything more, unless it shall be for the purpose of emphasizing, if possible, the invitations to the people of the South. I take it that the good sense of the Executive Committee of this association will settle the matter properly. You know that we have been a couple of years besieging you, threatening you with an invitation, and perhaps our patience will wear out if we be delayed any longer; and leaving this matter with the Executive Committee, I wish to say to these people who have so grandly and kindly entertained us here this week that we will be glad to see them, one and all, at Springfield, and we would not limit the invitation to those who are present, but throughout this beautiful South, wherever there is a Scotch-Irish element, wherever there is a disposition to cultivate fraternal relations, to carry out the spirit and purpose of this organization, we wish it understood there will be a warm welcome at Springfield next year for every such person throughout the land. [Applause.]

Mr. Frey submitted the following documents, which were read during the course of his remarks:

(See among letters, pages 10, 11.)

President Bonner:

Mr. Hunter, editor of the *Steubenville Gazette*, and our efficient Vice President for Ohio, has a few words to say in seconding the invitation extended by Mr. Frey. [Applause.]

Mr. W. H. Hunter:

Mr. President, Ladies and Gentlemen: Unlike those who have so ably and so eloquently addressed this session of our Congress, I am not a speechmaker. In fact, I have never before faced an audience with even the intention of addressing it; but Col. Adair, who was to have seconded Mr. Frey, not being present, I feel that I should not allow this opportunity to pass without urging the committee to locate the next session of the Congress in Springfield—a Scotch-Irish city in a state where Scotch-Irishism is as solid as the rock-ribbed hills that are eternal. Springfield is the Atlanta of the Buckeye State. Springfield is like Atlanta in many distinguishing

characteristics—in the enterprise and energy of her men, in the grace and beauty of her lovely women, and in the generous, open-handed, warm-hearted hospitality of all her people; Atlanta is the Champion city of the South, and Springfield is the only "Champion city" of the North.

I have said that Ohio is a Scotch-Irish state. How could it be otherwise when the great bulk of her forceful population came from Western Pennsylvania, the Valley of Virginia, Kentucky and Tennessee; and from these people, Scotch-Irish almost to a man, have come our Governors from the very first along down the line to the present executive, Maj. McKinley, the most noted man in America to-day; while his immediate predecessor, Gov. Campbell, is the most popular defeated candidate in the United States. The Scotch-Irish of Ohio, and not the Puritan, conquered the Indian, felled the forest, built the great canal systems, built and manage the great railroads of our state, furnished the enterprise to inaugurate and the energy to conduct the immense manufacturing and business establishments that have placed Ohio third in the rank of states. Our people, and not the Puritan, established the public school system that is the star that never dims in our crown of glory.

It is true the first noted settlement in Ohio was made by the Puritan who managed a land syndicate that built a little town called Marietta on the Ohio River which is not much larger to-day than it was twenty years after the Puritan came with flaming posters announcing his coming. The fact of this Puritan settlement was so thoroughly and so persistently advertised that up to the time Gov. Campbell gave to the world some Scotch-Irish truth in his address before this Congress at its Pittsburg meeting it was generally accepted, or at least the assertion was not disputed, that it was the Puritan who made Ohio and gave it all its distinguishing factors of greatness; and no one felt himself a member of the royal family unless he had the name "Puritan" blown in the neck of the bottle. But Gov. Campbell showed so conclusively that it was another race of people that gave Ohio her force, that now, men who boasted incessantly of their descent from good old Puritan stock, such of them as can, point with pride to the least tinge of red in their hair, and even cultivate freckles to show that they too are at least partly Scotch-Irish by mixture. I have often inquired why so many of our race have red hair, and the only comprehensive answer I ever received is that the Scotch-Irish get their brain from the intellectual

Irish who went up into Scotland with St. Patrick's missionary pupils, their brawn from the stalwart Scot, their presumption from the audacious Norman, their conservatism from the staid Saxon, their red heads from the florid Dane, and, in Ohio, their love for red liquor from all the races that give the Scotch-Irish their distinguishing traits of character. But I am not yet through with the Puritan. These Puritans, unadulterated Anglo-Saxons, at one time claimed all the glory, and many of them still do, of the origin of sentiment that brought about the abolition of slavery, when the truth is that the first abolition sentiment in Ohio that had any force back of it was brought to the state by the Scotch-Irish and Quakers from the Southern States at a time when slavery was still held as a divine institution in some parts of Connecticut. No one, perhaps, wielded stronger influence in the direction of making obnoxious the belief that property in man was a divine right than John Rankin, a Scotch-Irishman who came to Ohio from Kentucky, in which latter state he began his career as an abolitionist, uncompromising and indefatigable. Francis McCormick, a Southern Scotch-Irishman, preached universal emancipation in Ohio one hundred years ago. Wm. Lloyd Garrison, the New Englander who is given the whole credit for the great movement, never thought of the evil until Benjamin Lundy, who had spent the greater part of his life in the South, inspired him and gave him work as a typesetter in his printing office. Lundy was a Quaker. Had he gone among the Puritans at the time they were showing their love for religious liberty by burning Presbyterian churches and their hatred of slavery by an effort to capture William Penn in hope of selling him into bondage for rum, Lundy would have had his tongue bored with a red-hot poker. The Puritan did not cut so very much of a figure in Ohio. While he was claiming everything in sight the Scotch-Irishman came in and took it and said very little about it. The Scotch-Irish knew a good thing when they saw it. This is the reason they are so numerous in Ohio. The only other noted settlement of Puritans in Ohio was on what is known as the Western Reserve. These people, too, were from Connecticut, and to this day obtains among them the same traits that distinguished their forefathers, who were noted as manufacturers of wooden nutmegs. The sons do not now manufacture wooden nutmegs, but they do make maple molasses out of glucose and hickory bark. They do not nowadays bore the Quaker tongue with a red-hot poker, all for the love of God, but they do dearly love to roast Democrats. Ohio is not a Puritan state. The brain and

brawn, the forceful factors that have made Ohio preëminent in the sisterhood of states, come from the Scotch-Irish of the South and East, and there is a blood tie that binds Ohio to the South that is inseparable. We in Ohio have a warmth of love for the Southern people that is as tender, as sweet, and as sincere as the affection of brother and sister. Whatever was the bitterness one time engendered by political differences, to-day there does not exist the least excuse for animosity. There is a new North as well as a new South, for things have changed North as well as South. The first time I crossed Mason and Dixon's line was when the awful nightmare of reconstruction depressed this Southland, which had been laid waste by the steel and torch of war. I was accompanied by a correspondent of an Ohio journal. At a cross-roads store on the old Kanawha and James River Turnpike we stopped to buy provisions, for we were pedestrians and were about out of grub. I asked the typical mountaineer, who is the "cracker" of Virginia, if he had bread on sale. "Naw; wee'ns don't eat bread." "Have you any potatoes?" was the further inquiry made by the tourists. "Naw; wee'ns don't raise them things down yer; but, I tell yer what it is, stranger, I've got some of the slickest whisky you ever tasted." Well, this correspondent wrote home to his paper that the old, unreconstructed rebels were past the possibility of regeneration, for after a personal investigation he could say without fear of contradiction that all they ate and drank was moonshine whisky. But, as I said, we have a new North now. That correspondent was converted, and died the editor of the leading Democratic paper of Ohio, and last fall the warmest political contest since "befoh de wah," as you say here, was fought in our state without reference to the negro and the rebel shotgun. We are not picking old sores in Ohio now, but are devoting much attention to the Scotch-Irish. We have dropped the old-time Puritan fad, and are hunting up the escutcheon that is a badge of royal blood—blood so much admired by the great and good Washington, the fastidious cavalier, that he filled all but one seat in his cabinet with its representatives. Come to Springfield, and in the "Champion City" we will welcome you to the state made possible by George Rogers Clark, the state of Grant, of the fighting McCooks, of the noble Ewings, of McPherson, who was killed over yonder on the hill, of McDowell, of Phil Sheridan, of Sherman, of Steadman, the hero of Chickamaugua, of Hendricks, of McDonald, and of Thurman, "the noblest Roman of them all."

President Bonner:

Mr. Wallace, editor of the *Iowa Homestead*, who gave us such an eloquent address on the Scotch-Irish of Iowa on our opening day, will now present an invitation from Des Moines, and will be followed by the Rev. Dr. McConnell, of the same place. [Applause.]

Mr. Henry Wallace:

Mr. President, on the center table in the home of my early youth there lay from day to day and from week to week a well-worn book, and it was one of the injunctions that my mother gave me to read a chapter in that book every day of my life. From it I learned many things not merely pertaining to the world that is to come, but to this world, and I remember now that one of them was something about the wisdom of a man who has but ten thousand going to war with one that has twenty thousand, and the suggestion is that he send an embassy while the other is yet a great way off and make conditions of peace. This would be especially applicable if the other, like our Springfield, O., friends had been entrenching and fortifying for the last year or two. I am reminded still more forcibly of the application of the above by what I have read frequently in the newspapers, viz., that the Ohio man, whether in war, peace, politics, or love, is irresistible. [Applause.] Whatever the Ohio man may be, I know the Ohio woman is irresistible. [Applause.] For as I came from that Jerusalem of the Scotch-Irish of the North, the city of Pittsburg, near which I was born, out to the Galilee of the Gentiles beyond the Mississippi River I must needs pass through that Samaria which is known as Ohio, and while I was there was captured and have been held captive for almost thirty years by a Scotch-Irish, Ohio girl. The chain has not been a very galling one, and I have not attempted to break away from it, but it places me in the peculiar relation to Ohio of a son-in-law to a mother-in-law [laughter], and the counsels of all wise men agree in this: that it is wise to be at peace with your mother-in-law. The same old book taught me that there are circumstances when a man should leave father and mother and cleave unto somebody else, and I think it would not be a bad inference from that to say that he should leave his mother-in-law, especially when the duties to his race that his own state puts upon him compels him to brave her wrath and take the risk of making his peace with her in the future.

Mr. President, the state of Iowa, through the Scotch-Irish Association of Iowa, has sent me to Atlanta, with Dr. McConnell to as-

sist me, with instructions to use all lawful means to induce you to hold your meeting in 1893 in the state of Iowa and in the capital city of Des Moines. I have, in the first place, instructions from the Scotch-Irish Society of the state of Iowa to extend to you a welcome so cordial and hearty that it might be fairly regarded as an improvement on a Scotch-Irish welcome in the land of Ulster, which I hereby do. Various other associations, hearing of our invitation, send resolutions like the following, for instance, from the Des Moines Real Estate Association. This I may say, by the way, is a purely benevolent association, having two objects in view: first, to see that no man under the sun is ignorant of the value of corner lots in Des Moines; and second, to see that he does not pay more than an honest price for them. [Read resolution.]

We have also what is known as the Commercial Exchange, which is another benevolent association, whose benign mission is to see that no man who crosses the Mississippi or the Missouri, or comes up from Missouri or down from Minnesota shall go through or around Des Moines without knowing what a grand and splendid place it is for commerce and manufactories, and without bringing his money there to spend, and by spending, increase it. That Association sends you the following invitation: [Read.]

The members of Congress at Washington heard of these invitations by some happy accident, and I have here a letter from every Senator and Representative of the state of Iowa at the national capital requesting you to come. [Read.]

I forgot to tell you that if you go over to our State House you will find the Scotch-Irish in full possession. The Governor, Secretary of State, Auditor, Treasurer, Attorney-general, one or two Railroad Commissioners, and some of the judges—I don't know how many—are Scotch-Irishmen, and they unite in this invitation. [Read invitations, including one from Gov. Boies.] His is a French name, but he assures me that on his mother's side—which I have no doubt is the best side—he is Scotch-Irish.

Mr. President, all Iowa invites you to come to the Mesopotamia of the new world, to that rich land lying between the two great rivers, than which the sun looks not down upon a fairer or more glorious section—where the glacier scraped the ancient soil away down to bed rock and filled it from one hundred to three hundred feet deep with selected soil from the great Northwest [laughter]—a state that by the richness of its soil takes all possible virtue out of the sun, out of the falling dew, the raindrop and the lightning's flash.

[Applause.] The state of Iowa—and I speak by statistics that you can verify by any agricultural report in the last ten years—annually produces from one-sixth to one-seventh of the corn crop of the United States, and from one-eighth to one-ninth of the corn crop of the world. Are the nations hungry? It is not to old Egypt that they go, but to the state of Iowa. To-night I read in my Des Moines paper a telegram from Russia stating that the first shipload of the nine million pounds of corn and flour that the women of Iowa (may Heaven always bless them!) induced the farmers to contribute has reached that hungry nation. When the hot blasts from the desert strike Nebraska and Kansas and send the prodigal home, we take him as the father did in the parable and kill for him the fatted calf, and place him back in his heritage and tell him to be a wise man and no longer wander after strange gods. So when the pass-the-hat states come to us and ask for aid in time of trouble, we fill the vessel, no matter how large, with good Scripture measure, pressed down, shaken together, and running over. [Laughter.] We send our brethren seed and bread, and advise them to retire from the desert and come back to the newly discovered land of Eden. Do you know that Iowa raises one-seventh of the hogs of the United States, with the greatest regularity, year by year [laughter], and we feed them on cream, the cream of our crops, on our matchless bluegrass and clover blossoms, supplemented by the bread of the nations. The Iowa hog is unique. We have shortened his nose and his legs, and are teaching him to be a gentleman. We furnish baths for his comfort, and do not now need to put a ring in his nose. When he has run his goodly career, we send him forth to be transformed into the brain and brawn that moves the world. The highest meed of praise that any foreign minister has received since the days of Franklin was that bestowed the other day on Whitelaw Reid—viz., he had smoothed the pathway of the Iowa hog on his beneficent mission of feeding the hungry nations of the world. [Applause.] The Iowa steer, like the Iowa hog, is a traveler, and he needs no letters of recommendation. He carries them in his superb form.

I will not speak of Iowa horses, for if there is any man on this earth that I don't want to lead into temptation, that man is our worthy President, Robert Bonner; and were I to speak of Allerton and Axtell, the result, I fear, would be their transportation to those palatial stables in New York, for which there would be but one compensation: that they would be taught to keep the Sabbath. [Applause.]

Now it is the queen city of this peerless state that we invite you to, the city of Des Moines, the political, educational, financial, as well as geographical center of the state. We invite you, Mr. President, and ladies and gentlemen of the association, to what I believe to be the only city in the world of sixty thousand people that for the past five years has had no open saloon. [Applause.] While I was over in Ireland last summer they told me as a wonderful thing that in some little town between Drogheda and Belfast they did not have a soldier, nor a constabulary, nor a saloon. Why, we have hundreds of such towns in Iowa, and they are so common that we don't think about them. Wherever you find over the state of Iowa a Scotch-Irish people, you will find no open saloon, and you will find the jails empty half of the time. [Applause.]

We invite you to the educational center of Iowa, a city that has two thousand students in its various colleges, and if ever one of them was arrested on the streets for being intoxicated, that fact has never come to my knowledge, nor has it been published in the papers. We ask you to come to Des Moines, because in coming to it you will have to travel over one-fourth of the state; and when you see one-fourth of the state of Iowa, you see a sample of it all; and as you come there and depart, you will learn as you never did before the meaning of Psalm lxxv.

With flocks the pastures clothèd be,
The vales with corn are clad,
And now they shout and sing to thee,
For thou hast made them glad.

The wild geese as they fly over the Scotch-Irish sections of Iowa in the fall are said to know where the good feeding grounds are by hearing this psalm sung at family worship:

So thou the year most liberally
Dost with thy goodness crown,
And all thy paths abundantly
On us drop fatness down.

[Applause.]

It is in this peerless city, in this peerless state, that you are invited to hold your annual meeting in the centennial year.

(For letters of invitation read by Mr. Wallace, see pages 12-14.)

Rev. Dr. McConnell:

Mr. President, Ladies, and Gentlemen: I was a little exercised for awhile over my colleague, Brother Wallace, for during the first part

of his remarks I did not know on which side of the question he was speaking. I soon learned that he had friends in both Ohio and Iowa, and it reminded me of the old story of the trouble which a lady had with her Bridget taking so many things out of her kitchen. She said to her: "Now, Bridget, if you don't quit taking things that don't belong to you, you will go to the bad place." "Well," says Bridget, "I don't care which place I go to, for I have good friends in both." [Laughter.] So I began to fear that Mr. Wallace didn't care which place he went to, for he had friends in both. I, however, saw him look back and I suppose he received a nod from his esteemed wife in the audience which indicated that she would take care of the mother-in-law, for he wheeled around and came on all right.

I will preface what I have to say by reading the paper which I hold in my hand. It is the action of the Ministerial Association of Des Moines taken with reference to the invitations which have been presented from the State Scotch-Irish Association and other organizations of our city. [Read paper.]

The stranger who, traveling, stands in one of those grand canyons of the Colorado, finds himself surrounded by so much that is beautiful, sublimely grand, that he scarcely knows what to look at first; with the massive pillared walls of granite rising abruptly, almost perpendicularly, on either side of him, with the variegated canopy of cloud over him, the rays of sunlight peering in through the rifted clouds and lighting up the peaks and pinnacles and towers of rock, and covering them with a mantle of glory, and at his feet the mountain stream made bright by the glorified sheen of its misty waters, he stands almost overpowered, bewildered, scarcely knowing upon what to first rest his eyes. He catches a glimpse, however, of something away yonder in the distance, a hundred miles or more, and seemingly in that marvelous atmosphere very near, and his attention is fixed until he forgets everything else of beauty and grandeur around him. What is it? It is the mountain of the holy cross, where even nature seems to lift that symbol of life and liberty and purity and holiness, and firmly plant it on the crested summit of her mountains.

Again, we find two ranges of mountains stretching northward and southward across this beautiful land of ours, the Rockies and the Alleghanies; lying in between these two mountain ranges a majestic, fertile valley, with its far-reaching prairies, its gentle slopes, its table lands, its hills, all dotted over with the habitations and the industries that indicate the activities of the American people.

Coursing down the great center of this valley, moving in silent grandeur, are the waters of the great father of waters. Standing by the banks of that river and looking out yonder toward the chambers where day houses his light, or looking back yonder toward the gates of the morning where the sun comes forth like a bridegroom, arrayed and adorned in his glory, we see many houses, manufactories, and furnaces, and everything which indicates the action and the energy of this great American people. Whence do they get the inspiration thus to awaken such energy, or to call forth such action? The answer has been given from this stand several times to-day. They receive it from the Scotch-Irish blood. [Applause.] But the question still is pressed, whence do the Scotch-Irish receive this inspiration? And they point again to the industries and the activities of this beautiful valley, and above them all there stand the towering minarets of the churches of Christ like sentinels which the Lord has planted on the hill tops and in the valleys to mark the way to religious and civil liberties and the interest of the people, and if there is anything which has led the Scotch-Irish upward and onward, it is not merely the symbol of the cross, but the great doctrine which symbolizes salvation through the sacrifice of our Lord Jesus Christ.

Hence is it befitting that the invitation for the Congress to meet in Des Moines next year should be, as it is, most heartily seconded by the Ministerial Association of our city, representing that element of the state especially that stands ready to welcome the brethren who have stood as witnesses for truth and liberty.

It has been said that the backbone of the Scotch-Irish Association is filled with the marrow of Presbyterianism. I would not pretend to deny that, but whether that is true or not, it does seem to me that if the marrow of a movement that has attained its majority only four years ago is made of Presbyterianism, the unleavened bread of Episcopacy, the strong sinewy meat of Methodism, the draught of the deep waters of Baptism, and the pure air of our American institutions enter into the make-up of the bones and the sinews and the muscle and the blood of this great Scotch-Irish creation. Hence it would not be befitting for any society representing one phase of religious belief to stand and plead her cause before this Congress, but we are happy to be able to meet all the demands of the association in this respect. If you come to our city, we will welcome you to the Churches representing almost every phase of the Christian belief, either up or down, as the case may be, from the

Jewish synagogue, the Unitarian, the Evangelical, the Friends, the Lutherans, the Baptists, the Methodists, Presbyterians, Methodist Protestant, Congregationalists, and others, to that Christian Scotch-Irish Church to which I have the honor to belong, and which still sings the grand old songs of David, though we have got beyond Rouse's version. We want you to see these churches, and if there is a Scotch-Irishman here who would not feel himself at home in either one of them we will show him the way to the home of the Latter-day Saints or put him under guard and march him into the barracks of the Salvation Army. [Applause.] We extend you the hospitality of our city and of our churches; churches in which you will find yourself at home, whether you be rich or poor. We offer you the little mission chapel, built at a cost of five hundred dollars, up to the stone church, costing from seventy-five to eighty thousand dollars. We offer you the hospitality of the humble congregation in the little mission of fifty members, up to the larger congregations of ten and twelve hundred members. We invite you to the fellowship of such educators as Chancellor Carpenter and President Aylesworth, of Drake University; President Stetson, of Des Moines Baptist College; President Longwell, of Highland Park Normal College, our phenomenal institution which at the close of the first year had upon its books nearly seven hundred students who had been in actual attendance at one time during the year, and whose enrollment is expected to be, before the close of the second year, one thousand. We invite the Scotch-Irish Congress to come to the beautiful capital city of Iowa, the center of the social, the intellectual, the moral, and religious faith of the whole Northwest. [Applause.]

Dr. MacIntosh:

Mr. President: Florida does not come with the long-gathered wealth of Ohio, nor with the silvery tongue of Iowa. Florida came yesterday in the person of one of her sons for whom I promised to speak to-night, Dr. Maxwell, and she has taken us by the hand and said plainly: "We may not have the piled treasures of Ohio, and we may not have the oratory of Des Moines, Ia.; but you have taken our hearts and our home is yours, and here is our hand; will you take it, and come to Jacksonville, Fla.?" [Applause.]

Mr. J. L. C. Kerr:

I move that the decision of the next place of meeting be left with the National Executive Committee.

Carried.

Dr. MacIntosh :

The time has now come to present to the Congress the following nominations which have been approved for enrollment upon our list of membership, and therefore I submit the following names: W. F. Parkhurst and Mrs. W. F. Parkhurst, of Atlanta; Rev. Dr. John Craig, ex-President of Georgia State Society; and Capt. G. B. Forbes, of Atlanta.

Col. Echols nominated Mr. Charles Runnette, of Pittsburg; Dr. Hall, William C. McBride, of Brooklyn; and W. Hugh Hunter, Mr. Hugh Hamilton Wilson, of Navasota, Tex.

All were elected to membership.

Dr. MacIntosh :

The time has come to perform a duty that is at once delightful and honorable. Into the study of a dear friend on the other side of the water, a bright and promising Scotch-Irish student, a man who loved his fellows and served his God faithfully for the few years that the Lord permitted him to stand in his place a Christian minister, I walked one afternoon, and lying on the table was a small square of marble on which as I lifted it I saw four mysterious "F's;" and as I looked at it more closely I saw traced in the hand that was so familiar to me four Latin sentences which I may give here in English: "Forcible in the fight," "Firm in friendship," "Fortunate in country," "Faithful to my God." That square of marble indicated the character of the man, for he was, as we say, a square man, and the four thoughts were his ideals. That square of marble with me to-night symbolizes Georgia and Atlanta. "*Fortis in re, Fidelis in amicitia, Fortunatus in patria, Fidus in templo.*" She has been always forceful in the battle, her soldiers taking the first rank; she has ever been firm to her friendships; she has been fortunate in her sunny, mountain-sloping land; and she has been ever faithful to her religious convictions. But it does not do to start a MacIntosh on Georgia, especially at this late hour, and therefore I wish to content myself with presenting the following resolutions:

The Scotch-Irish Society of America have several times had the glad some task of rendering thanks for flattering receptions given and kindly attentions extended to our organization, but on no former occasion have we made the grateful return with deeper feelings of thankfulness than this evening.

1. As is befitting, we acknowledge the courtesy and the hearty, eloquent welcome of the Hon. William J. Northen, Governor of Georgia. We recognize and

appreciate the courtesy of the Executive in granting us the use of the State House. We return our thanks for the hospitality extended us by Governor and Mrs. Northen for their reception in their home and many marks of favor.

2. Our thanks are due and are given with warm heart to Mayor Hemphill, the distinguished chief magistrate of this prosperous "Gate City of the South," for his earnest words of hearty welcome, and we assure him of our full appreciation of his personal kindness and official courtesy.

3. The City Council of Atlanta, the Northern Society of Georgia, the Young Men's Christian Association, the Protestant Churches of Atlanta, the Confederate Veterans' Association, the O. M. Mitchell Post, G. A. R., the Chamber of Commerce, the Ministers' Evangelical Association, have all united, and, indeed, vied with each other in extending us warm-hearted invitations and have surpassed their offers of hospitality by the splendid manifestations of generosity, watchful care for our interests, and unwearied attentions to our comfort since we came into this city. To every one and all we are under a heavy debt of gratitude.

4. In coming hither we naturally expected to find our brethren of the Atlanta Scotch-Irish Society receive us with their own true words of greeting, but we did not know how large-hearted these brothers are. Now we know the fact, and we find words weak to tell our feelings of gratitude.

5. The members of the press have distinguished themselves in the services they have rendered to our present Congress, and thus to the widened interests of our national organization, and we acknowledge these peculiar services.

6. To the railroad companies and hotels we acknowledge our indebtedness for assistance and favors granted and our appreciation of those kindnesses.

7. With one deep note of thankfulness we bear witness to the marked kindness of the citizens of this noble and progressive city; many days and brighter may they all know in their happy homes and in their growing town.

8. We deem it due to express our high appreciation of the Fourth United States Artillery Band, whose judicious selection of tunes, excellent execution, and high degree of training have delighted the Congress and our audiences and reflect great credit on Mr. George Lavalley, the bandmaster.

9. To our fathers' God, to our own and our children's Father in heaven we now lift our humble but ever swelling thanksgiving for the marvelous way he has guided, trained, and blessed our race, for the services to this land and to humanity he has helped the Scotch-Irish men and women to render, and for the many opportunities of still higher work in the future to our beloved country and to the suffering and downtrodden of every nation. And our prayer rises from reverent spirits and believing hearts that the Lord will make us more worthy of our God-guided ancestors and more fitted to honor him who is the giver of every good and perfect gift.

Mr. President, with an abounding heart of thankfulness to our fellows and the humble spirit of gratitude to Almighty God, I move the adoption of these resolutions.

Col. J. W. Echols:

It had been my intention to say a few words by way of epilogue

before the curtain is rung down upon the pleasant drama that has been enacted here during the last three days, but I will only say that I truthfully and heartily indorse the resolutions which have been read by Dr. MacIntosh, and now second their adoption.

The resolutions were unanimously adopted.

On motion of Capt. Forbes, Judge S. T. Logan, of Knoxville, was received as a member of the Society.

President Bonner:

This Congress will now stand adjourned, after a brief prayer and benediction by Dr. Hall.

Dr. John Hall:

O God Almighty, our heavenly Father, the giver of every good and perfect gift, we magnify and praise thee. The God of providence and the God of grace, we thank thee for thy goodness to the generations that have gone before us, and for the benefits and blessings that have come to us; we pray thee that thou wilt give us zeal and earnestness and wisdom for all the time to come, and enable us to transmit to those who follow after us the benefits and the blessings that we have ourselves enjoyed. Let thy favor rest upon this organization; bless and guide and direct its affairs; care for all its members; let the influence that it exercises be an influence wielded for good; receive our thanks for the comfort and the enjoyment that we have had while we have been gathered together here. Let thy blessing rest upon this city and state; let thy blessing come upon the whole land. O God, make this a God-fearing and a righteous nation, and let its influence for good be felt among all the tribes and countries of the race. Whatever thou hast seen in us that is sinful since we met together, do thou forgive us for the sake of Jesus, our Lord and Redeemer, and may we be led unto him who is able to keep us from falling, and finally present us before the presence of his glory with exceeding joy. To the all-wise God, our Saviour, be glory and majesty, dominion and power, world without end. And may the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all. Amen.

CONSTITUTION AND BY-LAWS AS AMENDED AND
ADOPTED AT PITTSBURG.

CONSTITUTION.

Article I.

The name of this Association shall be the Scotch-Irish Society of America.

Article II.

The purposes of this Society are the preservation of Scotch-Irish history and associations, the increase and diffusion of knowledge regarding the Scotch-Irish people, the keeping alive of the characteristic qualities and sentiments of the race, the promotion of intelligent patriotism, and the development of social intercourse and fraternal feeling.

Article III.

Any person above the age of twenty-one years, who is of Scotch-Irish descent, shall be eligible to membership in this Society.

Article IV.

The officers of the Society shall be a President, Vice-President General, two Vice-Presidents at large, a Secretary and a Treasurer, with Vice-Presidents for each State, Territory, and Province, and the District of Columbia.

Article V.

The President, Vice-President General, Vice-Presidents at large, Secretary and Treasurer, shall be elected by ballot at the annual sessions of the Congress. The Vice-Presidents for the States, Territories and Provinces, and the aforesaid District, shall be chosen in such manner as each Congress shall direct.

Article VI.

There shall be a National Council of the Society, composed of the officers named in Article IV.

Article VII.

During the Congress at which their terms of office begin, the National Council shall choose an Executive Committee, to consist of the President, Vice-President General, Secretary and Treasurer, and seven other members of the Society.

Article VIII.

The annual Congress of the Society shall be held at such time and place as may be determined by the Executive Committee.

Article IX.

This Constitution may be altered, amended or repealed only by a majority vote of the members of the Association present and voting at the annual Congress, or at a special meeting called for that purpose after twenty days' notice in writing to the members.

Article X.

The Executive Committee shall have authority to establish by-laws, rules and regulations for the government of the Society, subject to the revision of the annual Congress.

BY-LAWS.

Section I.

1. Any person eligible to membership may send his application to the Secretary with suitable reference and annual dues, and, upon a favorable report of the Membership Committee, shall become a member of the Society.

2. The annual dues up to January 1, 1891, shall be \$2.00, but thereafter shall be \$3.00, for which each member shall be entitled to the annual volume and other publications of the Society.

3. The payment at one time of \$100.00 shall constitute a life member, who shall be exempted from all annual dues.

4. The financial year of the Society shall end the 31st day of March of every year. Any member whose subscription shall remain unpaid at that date, no satisfactory explanation being given, may be dropped from the roll after thirty days' notice. Such members shall be restored upon fresh application and the payment of all sums due the Society.

5. The Executive Committee may, by a two-thirds vote of their number, suspend for just cause, or remove altogether any person from the roll of the Society.

Section II.

1. A majority of the members who shall have reported their arrival to the proper officer at the place of meeting, shall constitute a quorum for the transaction of the business of the Congress.

Section III.

1. The President, or, in his absence, one of the national Vice-Presidents, in the order named, shall preside at all meetings; but should all these officers be absent, or from any reason be unable to act, a Chairman shall be chosen for the special occasion.

2. The Vice-President General shall be especially charged with the duty of extending the membership and influence of the Society, and organizing branch Societies under the direction of the Executive Committee.

3. The Vice-Presidents at large shall assist the Vice-President General in the discharge of his duties, and co-operate with the Secretary and Treasurer to the utmost of their ability in the fulfillment of their respective duties.

4. The Vice-Presidents for States, Territories and Provinces shall act as the official heads and representatives of the Society in their respective territories, and shall use their official influence in furthering its interests therein.

5. The Secretary shall keep an accurate roll of the members of the Society; preserve a record of all its proceedings; conduct its general correspondence; collect its funds; keep its seal and valuable papers; present at each Congress a necrological report, and see that its orders are properly carried out. His salary shall be fixed each year by the Executive Committee.

6. The Treasurer shall have custody of the funds of the Society; they shall be deposited in some bank to the credit of the Society, and shall be drawn thence only on the Treasurer's check for purposes of the Society. Out of these funds he shall pay such sums as may be ordered by the Congress or the Executive Committee. He shall keep a true account of receipts and expenditures, and render report of the same at each annual meeting of the Congress, when his accounts shall be audited by a committee appointed for that purpose.

Section IV.

The Executive Committee shall carefully carry out all the directions issued by the Congress; they shall have full powers in the affairs of the Society, not disposed of at the annual meeting; they shall appoint whatever committees deemed necessary; they shall, in conjunction with the Vice-Presidents for the States and Territories, and also with the Secretaries of branch organizations, industriously seek out and carefully preserve all historical materials interesting and valuable

to our Society, and, so far as ability and means will allow, spread information concerning the past achievements and present aims and condition of the Scotch-Irish race.

Section V.

1. Branch organizations whose objects are in harmony with those of this Society may become and remain affiliated with the same by the annual payment of one dollar for each paying member of said branch association.

2. Installments of this sum may be sent at any time by said branch organization to the Secretary of this Society, who shall at once forward for every dollar so paid one of our annual volumes to such persons as said branch society may designate.

3. Such branch organizations shall each year furnish a list of its paid-up members to the Secretary of this Society before the annual Congress, and this shall constitute the basis of representation.

4. Every branch organization complying with the foregoing conditions shall be entitled to one delegate in the annual Congress for every five of its paid-up members.

OFFICERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

President.

ROBERT BONNER, New York City.

Vice President General.

REV. JOHN S. MACINTOSH, D.D., Philadelphia, Pa.

First Vice President at Large.

T. T. WRIGHT, Nashville, Tenn.

Second Vice President at Large.

REV. J. H. BRYSON, D.D., Huntsville, Ala.

Secretary.

A. C. FLOYD, Columbia, Tenn.

Treasurer.

JOHN McILHENNY, Philadelphia, Pa.

Vice Presidents for States and Territories.

New Hampshire.—HON. J. W. PATTERSON, Concord.

Massachusetts.—PROF. A. L. PERRY, Williams College, Williamstown.

Connecticut.—HON. D. S. CALHOUN, Hartford.

New York.—DR. JOHN HALL, New York City.

Pennsylvania.—COL. A. K. McCLURE, Philadelphia.

New Jersey.—HON. THOMAS N. McCARTER, Newark.

Ohio.—HON. W. H. HUNTER, Steubenville.

- Illinois*.—HON. J. M. SCOTT, Bloomington.
Iowa.—HON. P. M. CASSADY, Des Moines.
Florida.—DR. GEORGE TROUP MAXWELL, Jacksonville.
Alabama.—IRWIN CRAIGHEAD, Mobile.
Michigan.—HON. B. M. CUTCHEON, Grand Rapids.
Texas.—HON. ORAN M. ROBERTS, Houston.
Minnesota.—S. J. R. McMILLAN, St. Paul.
Maine.—HON. JOSIAH H. DRUMMOND, Portland.
Indiana.—HON. J. B. WHITE, Fort Wayne.
Nebraska.—HON. W. H. ALEXANDER, Omaha.
California.—MR. ALEXANDER MONTGOMERY, San Francisco.
Virginia.—HON. WILLIAM WIRT HENRY, Richmond.
West Virginia.—MR. JAMES ARCHER, of Prosper County; post office Steubenville, O.
North Carolina.—HON. S. B. ALEXANDER, Charlotte.
Georgia.—COL. G. W. ADAIR, Atlanta.
Mississippi.—RT. REV. HUGH MILLER THOMPSON, Jackson.
Louisiana.—HON. WILLIAM PRESTON JOHNSTON, New Orleans.
Tennessee.—MR. A. G. ADAMS, Nashville.
Kentucky.—DR. HERVEY McDOWELL, Cynthiana.
Canada.—REV. STUART ACHESON, Toronto.
Ontario, Canada.—HON. A. T. WOOD, Hamilton.

State Secretaries.

- New Jersey*.—PROF. GEORGE MACLOSKIE, Princeton.
Kentucky.—HELM BRUCE, Louisville.
Texas.—W. HUGH HUNTER, Dallas.

EXECUTIVE COMMITTEE.

ROBERT BONNER, *President,*

DR. JOHN S. MACINTOSH, *Vice President General,*

A. C. FLOYD, *Secretary,*

JOHN MCILHENNY, *Treasurer,*

PROF. GEORGE MACLOSKIE, Princeton, N. J.

COL. JOHN W. ECHOLS, Pittsburg, Pa.

DR. JOHN W. DINSMORE, San Jose, Cal.

DR. J. H. BRYSON, Huntsville, Ala.

DR. ROBERT PILLOW, Columbia, Tenn.

MR. HELM BRUCE, Louisville, Ky.

MR. W. HUGH HUNTER, Dallas, Tex.

} *ex officio members.*

LIFE MEMBERS.

MR. ROBERT BONNER, New York City.

REV. DR. JOHN HALL, New York City.

HON. A. T. WOOD, Hamilton, Ontario, Canada.

MR. ALEXANDER MONTGOMERY, San Francisco, Cal.

PROF. A. L. PERRY, Williamstown, Mass.

COL. W. A. HERRON, Pittsburg, Pa.

DR. WILLIAM C. SHAW, Pittsburg, Pa.

MR. J. KING McLANAHAN, Hollidaysburg, Pa.

MR. A. G. ADAMS, Nashville, Tenn.

REV. JOHN S. MACINTOSH, D.D., Philadelphia, Pa.

PROF. GEORGE MACCLOSIE, Princeton, N. J.

COL. THOMAS T. WRIGHT, Nashville, Tenn.

PART II.

The following addresses are published as they were delivered, and we do not assume any responsibility for the views of the speakers.

ROBERT BONNER,
JOHN S. MACINTOSH,
A. C. FLOYD,
Publishing Committee.
(99)

WITH A SPRIG OF WHITE HEATHER.

[Poem by Wallace Bruce, sent from Edinburgh to Col. T. T. Wright.]

A sprig of bonnie white heather
I send, dear Atlanta, to thee,
Where the Scotch-Irish Congress foregather
With joy in the land of the free.

From the heart of old Scotia's mountains
It speaks of your fathers and mine;
A health to Georgia's bright fountains,
Where shamrock and heather entwine.

The spray that I send as a token
May wither and fade by the way;
Love's white-winged whisper, once spoken,
Abides and endureth for aye.

As the pollen dust out floats the petal
Of roses sent over the sea,
So here is to the old Gaelic metal
Surviving, my country, in thee.

THE SCOTCH-IRISH OF ATLANTA.

BY COL. GEORGE W. ADAIR, OF ATLANTA, GA.

Mr. President and Gentlemen of the Scotch-Irish Congress of America: To give a history of Atlanta is to recount the deeds of men of Scotch-Irish lineage, in everything that has conceived and built up Atlanta, the acknowledged progressive and successful city of the South.

Back in the thirties, merchandise, and everything known to trade, was delivered to the people of Georgia from the river landings of Augusta, Milledgeville, Macon, and Columbus. In those days railroads were unknown in Georgia. Upon the starting of railroads, however, from Augusta and Savannah into the interior of the state—one of the oldest roads in the United States having already been built from Charleston to Hamburg, opposite Augusta—the thought presented itself to the statesmen of that day and time to push on from the junction of these roads in Upper Georgia to the Tennessee River. At that time nothing that was used by man was shipped from the great West; live stock alone was driven across the mountains to the various local markets of the state, and all necessities that the people were obliged to have, in the way of sugar, coffee, salt, iron, and merchandise, were conveyed by the old-fashioned, tedious wagon mode of transportation. But a new epoch was dawning; the Scotch-Irish mind came to the front and conceived and carried out the project of building the Western and Atlantic railroad by the state.

Prominent among the men who advocated that great enterprise, both in the Legislature and before the people, were the following distinguished men of Scotch-Irish lineage: Alexander H. Stephens, Andrew J. Miller, Charles J. Jenkins, Matthew Hall McAllister, James Merriwether, Absalom H. Chappell, Alexander McDougal, Eugenius A. Nesbit, Charles J. McDonald, Gen. Thomas Glasscock, James Camack, Charles Dougherty, Dr. George D. Phillips, Lewis Tumlin, Warren Aiken, Charles Murphy, N. L. Hutchins, Augustus Wright, John Wray, Walter T. Colquitt,

James M. Calhoun, James Gardner, Edward Y. and Joshua Hill, Gov. Geo. W. Crawford, R. L. McWhorter, and men of that class who were distinguished in their day and time as Legislators, State Senators, Governors, and United States Senators. These are the men who conceived the grand plan of constructing the Western and Atlantic railroad, the connecting link between Atlanta and the great West, and in the founding of Atlanta—emphatically a city in the woods.

Since I was a store boy, the first yard of grading in the city of Atlanta was executed, and now she stands a peerless city of one hundred thousand inhabitants, with great climatic advantages, freedom from malaria, geographical position, and railroad connections which make her the growing, live, and distributing city of the whole South. The conception of Atlanta, from Scotch-Irish brain, was followed up in its progress and development by the foresight, skill, and energy of the same race.

Dr. Joseph Thompson, whose personal cleverness, wit, humor, and enterprise won for him the admiration of all his peers, was one of the first settlers of Atlanta.

Richard Peters, who recently died in Atlanta, did as much for the city, and not alone for the city, but for the entire section, by his intelligence, perception, and energy, in introducing into the South, fine stock, intensive farming, improved fruits, and every article that added to the agricultural wealth of the state. This fact is well known to all our older inhabitants. He was the locating engineer of the Georgia railroad, a man of eminent ability as a railroad founder, and a promoter of all classes of internal improvements that benefited Atlanta. Mr. Peters was a native of Philadelphia, but he married an Atlanta lady, the daughter of Dr. Thompson, one of the first settlers in Atlanta.

Judge S. B. Hoyt, who still resides in Atlanta, has been distinguished as a magistrate, a lawyer, a legislator, and a banker; and has been known for his public spirit and enterprise in all local improvements.

Prominent among the early citizens of Atlanta were the McDaniels, the Hulseys, the Colliers, the Calhouns, the Johnsons, and the Thrashers; and at the very beginning schools and churches were made a leading feature of her progress.

Rev. Dr. John S. Wilson, a Presbyterian clergyman, who was known all over the South for his ability as a writer, a teacher, and a public orator, founded a church on the spot now occupied by the

beautiful edifice on Marietta Street, and for many years filled the pulpit.

Mr. A. N. Wilson, one of the first and most valued teachers and founders of a boys' school, is still a respected citizen and teacher in Atlanta.

The following Presbyterian clergymen, Rev. G. B. Strickler, Rev. Dr. E. H. Barnett, Rev. Dr. T. P. Cleveland, Rev. A. R. Holderly, Rev. J. W. Rogers, Rev. Chalmer Frazer, Rev. N. B. Mathews, Rev. George L. Cook, and Rev. Dr. John N. Craig, all of Scotch-Irish descent, have been distinguished for their piety, their eloquence, and their social position, being always on the side of law, order, education, and morality.

Dr. J. W. Scott, a distinguished Methodist minister, whose Addisonian paragraphs in the daily papers, and whose ability on the lecture platform and in the pulpit, make him a shining light in the literary world; Dr. J. W. Lee, of the same denomination, whose transcendent merit as an orator, a writer, and a lecturer, is recognized from every elevated plane in the United States, and whose fame is known from Mexico to London; Rev. James Mitchell, D.D., P. E., M. E. C.; Joseph B. Mack, D.D., and the distinguished Cleland Kinloch Nelson, D.D., recently called to take charge of the Bishopric of Georgia, and now a citizen of Atlanta, are all typical representatives of our race.

This interior point, conceived by Scotch-Irish brain, developed into a very important strategic point in the late war between the states, and its capture was second alone to that of Richmond. Gen. Grant, who conceived, and Gen. Sherman, who executed the plans which resulted in its capture, were both of Scotch-Irish extraction, as well as many of the leading lieutenants in the active campaign. Gen. Joseph E. Johnston and Braxton Bragg, the heroic defenders of the salient point, were also of Scotch-Irish descent.

The Hon. James M. Calhoun, an early settler of Atlanta, was Mayor of the city at its fall; and at the request of the then Governor, Joseph E. Brown, and Gen. Hood, remained at his post after the surrender, and his kindness and solicitous care for the unfortunate noncombatants and the women and children, who had to receive and bear the inconvenience of the presence of a conquering army, endeared him to all. James M. Calhoun was a noble representative of a distinguished Scotch-Irish family, and left a son worthy of his name in the person of William Lowndes Calhoun, who now fills the most important office in the county, that of the Judge

of the Court of Ordinary. He distinguished himself in the late war on the field of battle, and now is one of the recognized leaders of all the reunions of the Confederate veterans of the Southern States.

Thus it will be seen that the great commanders of the invading army and the great commanders in the defense of Atlanta, as well as many of the subordinate commanders on each side, were men of our race.

As is well known, wherever the Scotch-Irishman is found, he is a man of deep conviction, positive nature, brave and fearless in vindicating his principles, and ever foremost in defense of what he conceives to be his duty. Not only in the inception and growth, in the invasion and defense, has our race been the vanguard, but since the surrender and the reign of peace between the sections, the same indomitable will, talent, and devotion to the country's good has prevailed in bringing our own loved Atlanta from the slough of despond to the bright sunshine of her present prosperity.

The surrender found the city of Atlanta and the state of Georgia in an anomalous and fearful condition. At the date of emancipation about four million slaves were set free, and soon, under reconstruction laws and amendments of the Constitution, were clothed with the ballot. Georgia had a large portion of these freed men; her courts, during the war, had been practically suspended, and this new relation between master and slaves was embarrassing to both. It was untried, and there were grave doubts as to the final result of their mingling peaceably together in this new relationship. Millions of property had been lost; men that were wealthy suddenly found themselves impoverished; slaves freed, plantations gone to waste, debts pressing, obligations made before and during the war to be met under a new order of things, and the people naturally jealous and suspicious of every new move; dazed in a manner, and ready to complain of and object to everything that looked like resuming the old order of things in the judiciary of the state. Fortunately for Georgia, at that time, there was a Scotch-Irishman, born in Strabane, County Tyrone, Ireland, who had been a citizen of Atlanta for many years, and who was appointed United States Judge for the state of Georgia: the Hon. John Erskine. Judge Erskine, by his legal knowledge, devotion to truth, right, justice and the law, was peculiarly fitted to stand between the conflicting elements during that trying ordeal; and his wise and just decisions did more to smooth asperities and bring a return of confidence in the courts

than any other event during the dark reconstruction epoch. No man was more loyal to the Union, to the Constitution, and the laws of the land than he; yet he bore no malice in his heart, and had no rancor in his breast against the people of his adopted state and city. He remained the most of his time, during the war, at home in Atlanta, and so demeaned himself that he never forfeited the respect and confidence of the people among whom his lot was cast; nor did he swerve one iota in his honest convictions, or in his allegiance to the old Union; yet he so discharged his duties as judge, during these trying times, that he drew from the bar, of the cities of Atlanta and Savannah—where he held his courts—after he had retired from the bench, voluntary tributes of the highest eulogies to his character as a man, as a patriot, as a judge, and to his great legal learning. I understand that he was the only native of Ireland who ever held a commission as Judge of the United States Court; and to thus win the confidence of a people and bar composed mainly of men who fought on the side of the Confederacy was certainly indisputable proof of his rounded, symmetrical, pure character, and proves him well worthy of one of the brightest niches in the judicial temple. Judge Erskine's distinction in literature, his urbane manners, and lovable character all serve to endear him to the people in whose affections he is so deeply enshrined. He is still with us, and not only has the respect of the members of the bar, but he is a universal favorite with all classes of the best people of the city of Atlanta, where he still resides. To-day life-sized portraits of his Honor, painted by the distinguished artist, Prof. L. M. D. Guillimane, hang in the United States court rooms of Atlanta and Savannah, placed there by the lawyers of the respective cities, as voluntary tributes of respect, after he had ceased, by his resignation, to occupy a position in which he could either control or influence their motives. This is an unusual and certainly a marked compliment.

Another distinguished citizen of the city of Atlanta is Senator Joseph E. Brown—a man of the people—self-reliant, self-educated, and Scotch-Irish to the core. He has represented the people in the Legislature, in the State Senate, in the Superior and Supreme Courts of Georgia, and served four times as Governor of the state; he also served as United States Senator, and was never defeated in an election before the people. His skill as a financier, as a manager of great corporations, as a writer on political economy, as a manager of men, and as a leader and molders of public opinion, always

on the side of the masses; his benevolence and liberal donations to the State University and to the denominational college of the Baptist Church, of which he is an honored member; his easy, plain, Democratic manner; his accessibility to the humblest citizen, his unpretending daily walk, his unerring judgment of men and measures, from the highest pinnacle of statesmanship to the commonest details of everyday life, make him a marked man in the state; and his name will live and be honored as long as the history of Georgia is read by an intelligent and patriotic people. He has reared a large family, All his sons are business men and worthy representatives of their illustrious father.

Our present able and distinguished executive, Gov. W. J. Northen, is also one of our race. Gov. Northen has been a lifelong teacher of a high order of schools, has given much attention to agriculture, is a gifted writer and fine speaker; a man of irreproachable private character, an ornament to the Baptist Church, of which he is a member; and his official records for fine judgment, fairness, decision, and kindness will leave a bright page in the history of the executive of the state of Georgia.

Maj. Campbell Wallace, a native of Tennessee, and for many years a leading citizen in Atlanta, now over eighty years of age, is the "noblest Roman of them all." For public spirit, loyalty to his friends, faithfulness to all public trusts; as a promoter, a builder, and manager of railroads, as a gifted financier and banker, as a shining light in the Presbyterian Church, as an advocate of law, order, integrity, morality, kindness to his neighbor and all those who have worked under him, as being approachable by the humblest citizen, and the friend and sympathizer with the smallest child; in all that is lovable in private life, no man is revered more than this venerable octogenarian.

The Inman family: Shade and Walker P., and Shade's sons, Samuel M., and Hugh T. Inman, of Atlanta—the two latter being brothers of the great railroad banker and manager of the Cotton Exchange, New York, John H. Inman—of the four of this family who reside in Atlanta, each would be a marked man in any community. They are natives of Tennessee, and their ancestors figured in the revolutionary war on the patriot side of the colonies. Each of them has strong personal individuality; they are all men of high morality, strict and honest in their business transactions, and combined they control the cotton market of the world. They are not only monarchs of this great staple, but they find time to build and

manage railroads, are deeply interested in every public enterprise, and lend a helping hand to every call of benevolence, and to promote the best interests of the morals and the commerce, and the building up of Atlanta, the city of their adoption and present home. The opinion of Sam or Hugh Inman, on a financial question, is considered the highest authority in this community.

The late John N. Dunn left the impress of his genius on the commerce of Atlanta. Although a lawyer by profession, he gave his time to merchandise, and conceived, promoted, and built, by his indefatigable energy and skill the Atlanta and Florida railroad. He was prominent in every advance of Atlanta's commerce, and especially in championing and establishing the Railroad Commission, that is now giving such great satisfaction to the people of the state of Georgia. He was always loyal and true to his friends, and left an interesting family, who still reside in the city.

Leonidus F. Livingston, our present Representative from this the Fifth Congressional District, whose father was a first cousin of the great Dr. Livingston, who was searched for and found by Henry M. Stanley in the jungles of Africa, is forging to the front as an orator, a statesman, and a leader of the masses. He is a farmer by profession, but educated in the best Presbyterian academies, and is able to hold his own on any rostrum of public debate in this land.

In our midst is a man of romantic career—John McIntosh Kell, Adjutant General of the state of Georgia—he looks Scotch-Irish all over. He dared to brave the angry waves throughout all the oceans of commerce, and was second only to Raphael Semmes in command of the Confederate Navy. His skill and daring as a great sea captain contrasts beautifully with his modest, unassuming, quiet life now in the capital of Georgia. His very appearance suggests romance and chivalry. To talk with him, although he must be drawn out by coaxing, is to be the recipient of a treat that is enjoyed alone by those who seek his genial company.

Another marked man is Gen. William S. Walker, a nephew of Robert J. Walker, Secretary of the Treasury under President Buchanan, a graduate of West Point, and a general in the Confederate army. His clear cut, genial face is always welcome in any presence, although the loss of a limb on the field of battle makes it inconvenient for him to move around; yet those who have the pleasure of enjoying his social and instructive conversation are always glad to be in his presence. Brave and courteous, kind and gentle, he has the respect and love of all who know him and his accomplished family.

Scotch-Irish journalists of Atlanta: First in order comes Walter G. Cooper, grandson of the renowned statesman and member of Congress—a great leader of manufacturing interests before the war—the Hon. Mark A. Cooper, is now pursuing the profession of journalist. He wields a facile and graceful pen, and is laying the foundation for a reputation that will be worthy of his talents and his Scotch-Irish ancestry.

Joel Chandler Harris, as an all-around journalist, is unique, gifted, and unsurpassed by any of his compeers. As a paragraphist, the columns of the *Constitution* give evidence of his wit, humor, and satire, that is always cutting, and yet void of venom. He knows all about a newspaper from the “devil” up to the editor in chief. His works of fiction, his books, stories, and magazine articles are now read wherever the English language is printed, and have been translated into a number of foreign tongues. His folk lore, under the *sobriquet* of Uncle “Remus,” is read by the children of all civilizations, and the vein of morality and pictures of human nature found in these charming stories will go down to posterity with the same certainty as *Æsop’s Fables*, or the tales of the *Arabian Nights*. His dialect stories published in the leading magazines of the United States have touched a chord in the public heart and won for him a reputation second to no writer of the last quarter of a century. Throughout all his stories sound morality pervades, leaving the reader in better humor with himself and humanity at the close of each piece. His characters are true to life, and he presents the better side of human nature to the gaze of his admiring readers. He has a lovely family of children, and a great future, as he is only in middle age; and his future works will no doubt add to his present well-earned reputation.

Frank H. Richardson, the brilliant young journalist, is a native and resident of Atlanta, and editor in chief of that sprightly daily, the *Atlanta Journal*. Mr. Richardson was for years the trusted correspondent of the *Atlanta Constitution*, in Washington, D. C., and his letters on the Acts of Congress and the public affairs of the country were models of fairness and intelligence, and were constantly copied throughout the country as reliable *data* for congressional news. He was also editor in chief of the *Macon Telegraph* for two years, but has now returned to his home, and occupies a position second to none in the state. Mr. Richardson is not only an able writer, but his literary and public addresses are models of composition, evincing deep thought, great research, and fluent delivery.

He has a bright future before him, and will rank with the best of our Scotch-Irish journalists.

Henry W. Grady, a son of a native of Murphy, N. C., whose father was prominent in that band of patriots that met at Mecklenburg, N. C., and promulgated the first definite declaration of independence against the British Government prior to 1776, the thought and spirit of which was incorporated in the great declaration as written by Thomas Jefferson, which brought about the revolution that resulted in carrying into effect the great thought of our Scotch-Irish ancestors who left the old country and sought homes in the wilds of America, where they could build up a government which would secure them in their homes, religious liberty, and the right to govern themselves, according to the spirit and intent of their first promoters of self-government, in the days of Knox and Calvin. Mr. Grady himself was born in Athens, Ga., the seat of our State University. His first gaze in childhood met there the halls of learning, and the atmosphere that surrounded him was one of literature, education, refinement, and culture, and his environment and educational advantages at this seat of learning were peculiarly adapted to develop the latent genius with which nature endowed him, and made it easy for him to pluck laurels, in his young manhood, that crowned his brow before his untimely death. He reveled in his work, he loved it for its own sake; his facile pen gave not alone himself, but his readers pleasure and delight, and although he wielded an influence as a writer in a daily paper second to no man in the South, yet it was not his only gift. He was a magnetic man; he could control older and what the world called wiser heads; he could capture a public meeting, and in five minutes' of pleasing talk defeat or carry a majority of any crowd he ever faced. I have been a witness of a number of scenes of this kind. When any public enterprise in Atlanta was faltering and its advocates becoming cold, indifferent, or disheartened, for want of material aid, five minutes of Grady's genial, magnetic talk would change the whole current; and time and time again I have seen him change the feelings of his audience, and never knew him to fail in carrying his point. But he was still more highly gifted: he was broad-minded, enthusiastic, and hopeful, and looked forward to a grand future for the South; he comprehended her higher resources; he saw her capabilities; he took in her geographical, agricultural, commercial, mineral, and natural advantages, but it did not make him jealous or envious of other sections of the Union; he was willing to let live, as well as live himself. As a jour-

nalist he became familiar with the spirit of the public prints of all sections of the country. Much of the sentiment published in the Northern and Western states gave him pain; it worried his noble nature; he realized that much of it was not just, and he resolved to counteract what he conceived to be the evil tendency of the day. To this end he visited the Eastern states; he carried with him a warm heart, a brilliant mind, and an eloquent tongue; he met these people face to face, and with an impassioned oratory that was as irresistible as the clarion notes of Henry Clay or S. S. Prentiss, of other days, he pleaded for a better feeling and a better understanding between the different sections of the country. His earnest words found a lodgment in the hearts of the people. The public heart of the section he visited responded promptly to his burning eloquence, and all over the land a better understanding between the reading public gave voice in unmistakable tone to the sentiments of this young Southerner, who had invaded the old strongholds of what he believed to be prejudice and injustice to the section of his birth. No man can estimate the good that will result to his people from his efforts in time to come. Nowhere in the history of the country has one so unknown, and coming so unexpectedly, appeared upon the arena of public affairs and made such a radical change and deep impression upon the public mind. This young Georgian had his convictions, as strong and abiding as any of his ancestors; yet by tongue and pen he was conciliatory, but never cringing. He never truckled to public or popular sentiment against what he conceived to be right. He stood for the *right*, and wielded a fearless lance. This Congress of Scotch-Irishmen of all the land may well feel proud of their young champion of good feeling, of fair dealing, and honorable intercourse between the states that have, each, so many of our race among their best citizens.

The spirit of Scotch-Irishmen has pervaded every walk of life in the development of Atlanta; not only before the surrender, but under the new order of things.

Bankers: As money moves the world, the position attained by the bankers and business men of this people has been very marked.

The Hill brothers, proprietors of the Gate City National Bank, have been most liberal in fostering the manufacturing establishments of the city. W. J. Garrett, bank director and merchant, and the late Gen. Alfred Austell are well known in banking and financial affairs; and as an all-round business man, J. R. Wylie, merchant,

banker, financier, and promoter of all other public enterprises, is pronounced and positive.

Among the successful business men of Atlanta of Scotch-Irish extraction are the following: Venable Brothers, who have contributed largely to Atlanta's public works; Adair Brothers, as merchants, financiers, and manufacturers, are well known throughout Georgia; W. W. Boyd, of the firm of VanWinkle & Boyd; the Winship Brothers, are all manufacturers and promoters of the best interests of Atlanta. The Dodd brothers are also prominent in this connection. James A. Anderson and W. S. Bell are also well known in business and in manufacturing circles; while J. B. McCullom is one of the leading railroad men of the state.

In this connection we cannot fail to mention one of the most successful residents of our city, the Hon. Pat. Calhoun, a grandson of the great John C. Calhoun. Without money—with nothing but his indomitable energy—he commenced the practice of law in Atlanta, where he now resides. On a brief visit to New York he tackled the monarchs of Wall Street, and as a manipulator of great syndicates and railroad corporations he stepped to the front rank; and he and his brother, John C. Calhoun, became a power on Wall Street, where they were temporarily sojourning, that shook the stability of many of the most important railroads of the South; and they stood as a power among all these conflicting railroad changes that are so much feared and respected by all who have interests in these great stock and bond corporations. He, too, like nearly all our race, is a man of great personal attraction; moral and upright in all his dealings and in private life. As a public speaker, debating financial questions, he is the peer of any man in all the land, and nobly sustains the strain of intellectual gift of his honorable grandfather, Senator John C. Calhoun, of South Carolina.

Col. J. H. Stark, a grandson of Gen. Stark, of revolutionary fame, is a leading business man in our city. Also Capt. George B. Forbes, John C. Hendrix, Capt. E. M. Roberts, Col. George W. Scott, D. U. Sloan, Andrew P. Stewart, John C. Kirkpatrick, Capt. A. J. McBride, Col. A. J. West, Robert H. Wilson, T. H. P. Bloodworth, Robert A. Barry, W. S. Saul, Joseph R. Raine, Jeff G. Pearce, J. J. Woodside, Frank T. Ryan, George J. Dallas, Thomas J. Boyd, James Dunlap, J. B. Bateman, James Finley, R. M. Farrar, J. L. C. Kerr, James R. Whitesides, J. L. Rodgers, and Maj. W. J. Houston are successful representatives of our race in various business capacities.

Gen. J. R. Lewis, another Scotch-Irishman, is our present efficient postmaster, and was a distinguished soldier in the Union army.

Among the lawyers of Scotch-Irish extraction may be mentioned Clifford Anderson, Judge Andrew E. Calhoun, Fulton Colville, James R. Whitesides, J. W. Speairs, Judge John D. Cunningham, Hooper Alexander, Hamilton Douglas, Samuel Barnett, and James L. McWhorter.

In stenography, the magic art of catching words on the wing, our Scotch-Irish are equally successful. M. J. McCord is the official reporter of the United States District Court; Harvey L. Parry is the official stenographer of the Stone Mountain Circuit; and J. L. Driscoll, the veteran in a double sense, is a successful law and general reporter in our city.

Mrs. E. P. McDowell Wolff is an honored representative of our race and of the Revolution. She traces her ancestry back to Patrick Henry and Gen. William Campbell, the hero of King's Mountain, while her maternal grandfather was Gen. Francis Preston. Her father graduated in Princeton in 1817, served as Governor of Virginia from 1842 to 1845, and as a member of Congress from 1845 to 1851. Mrs. Wolff and her accomplished daughter, Mrs. L. McDowell Krug, reside in Atlanta at present.

Gen. J. E. B. Stuart has a relative in Atlanta in the person of Mrs. B. F. Chevalier.

Having thus spoken of the leading men of our race in great public enterprises, in statesmanship, in business, in law, in the ministry, the army and the navy, it may not be amiss to say a word of our distinguished physicians, among whom may be mentioned Drs. James F. Alexander, J. S. Todd, K. C. Devine, F. W. McRae, W. A. Crow, G. C. Crawford, C. P. King, and W. S. Kendrick. Towering, however, above them all, is the gifted A. W. Calhoun, another member of the Scotch-Irish family, whose devotion to his profession, whose love for his race, and whose kindness to the poor have won for him a fame that is acknowledged by all the members of the medical profession, and which has placed him above the mark of even the slightest suspicion of jealousy or envy from his associates.

Another distinguished Scotch-Irishman, the Hon. Henry W. Hillard, whose fame as a lawyer, as a legislator, as a member of Congress, as a minister of the gospel, an orator, a political speaker, and as a diplomat; who has honorably represented his country in Belgium and Brazil; whose courtly manners and high moral character, combined with his great ability as a writer on political economy

and his high social standing, all render him a marked figure in any community, still lend attraction to his elegant home on Peach-tree Street.

Besides these distinguished representatives of our race many others have contributed largely to the building of Atlanta in less prominent positions.

J. M. Brosius, an inventor of national reputation, and Col. B. J. Wilson, an inventor, manufacturer, and financier, have by their intelligence, industry, and ingenuity reflected great credit on the race in their chosen field of labor.

In fact, there is not a leading business in the city but what has felt the touch of Scotch-Irish blood. As great railroad projectors, in diplomacy and statesmanship, at the bar and in the pulpit, in medicine and merchandise, in journalism and finance, in the arts of war and the arts of peace, they stand forth prominently and conspicuously as a part of Atlanta. I know full well that there are many of our race who have contributed to these results, and whose names I would be glad to mention if I could find the *prima facie* evidence of their lineage on the roster of our state and national society. I feel confident, however, that in the future there will be no necessity for jogging their memories. The interesting ceremonies, the presence of distinguished members from abroad, those eloquent and instructive speeches and compositions, in connection with the proceedings of the last three Congresses of this society, will so impress the public mind that all who have not availed themselves of the great privilege of becoming members will certainly hasten to do so in the near future. When its objects are thoroughly understood; when it is known that we are neither partisan nor sectarian, but that we are collecting from here a little and from there a little of the deeds and acts of the men and women who form our race; and when it is realized that everything that is good and wise and patriotic and public-spirited and learned, is in some way represented by our people, surely all will have a greater and deeper interest in gathering up our fragmentary history, and bringing it into tangible and instructive shape. And although we claim much for the Scotch-Irish of Atlanta, yet there is not a village or a city in the union but would, if care was taken to hunt up the records, show that the same ruling spirit prevails as in this community.

THE SCOTCH-IRISH OF IOWA.

BY MR. HENRY WALLACE, OF DES MOINES.

Mr. President, Ladies, and Gentlemen: When, in response to letters from your honorable Secretary, I gave the "Scotch-Irish of Iowa" as a subject on which I would venture to address you, I had but little conception of the extent of the work I had undertaken. The Scotch-Irish of Iowa, like their brethren the world over, have been too busy making history to take time to write it, and hence have but little conception of the extent to which they have molded and fashioned the policy of the newer states of the West. A few hours' work, among the even scanty materials furnished by our State Library, satisfied me that if I would write the history of the Scotch-Irish achievement of Iowa I would be compelled to write to a very great extent the history of the state. For example, I discovered, to my very great surprise, that all three of our territorial Governors, who, so to speak, sat by the cradle of the infant state and molded and shaped its initial policies, were Scotch-Irishmen. These worthies were: Robert Lucas, appointed in 1838; John Chambers, appointed in 1841; and James Clark, appointed in 1845. A glance at the rolls of the early Legislative Assemblies and Constitutional Conventions reveals in great abundance such names as Ross, Hall, Chambers, McCreary, McKean, Wallace, and a dozen others that point either to an Ulster or Scotch ancestry. When we come to look up the history of the state, after its admission into the Union, we find names of the same origin running through its entire history to the present hour, and borne by members of its Legislatures, by state officers of every grade, by members of the Supreme Court, eminent lawyers, bankers, clergymen, and farmers, showing that, except in localities settled almost exclusively by foreigners of later migrations, the Scotch-Irish blood had permeated all parts of the state.

When we come to study the history of this state in detail, we find that one of the first, and certainly one of the very greatest, of the Iowa Governors was that typical Scotch-Irishman, Hon. James W. Grimes, a man who never yielded his convictions to popular clamor, whether of the masses or of the politicians of his own party,

and who had rather be right than Senator. The man who filled the chair of state at that time that tried men's souls—from 1860 to 1864—was Samuel J. Kirkwood, a Scotch-Irishman, whom Iowa has always delighted to honor, having chosen him three times Governor, and afterward United States Senator, a high position he resigned to take a position in the Cabinet of the nation. He still lives, almost fourscore years of age, to enjoy the honors of a grateful people, and the last General Assembly made an especial appropriation to employ an Iowa artist to paint a suitable portrait of him to adorn the walls of its capitol.

The Senator is descended from a brother of Capt. Robert Kirkwood, commander of a company of Delaware soldiers in the revolutionary war. The family has since scattered through Maryland, North Carolina, and Georgia, as well as Iowa. The present Governor of Iowa, Horace Boies, inherits, on his mother's side, the same Scotch-Irish blood.

Not to mention the large number of Scotch-Irishmen who have from time to time represented Iowa in Congress, it may be well to notice briefly the large space that Scotch-Irish blood has held in the representation of the state in the national Senate. From 1847 to 1855 Iowa was represented in this body by Hon. Augustus C. Dodge. New England will doubtless claim him, but when we come to trace his ancestry we find his blood but one-fourth Puritan and the rest pure Scotch-Irish. His Father, Hon. Henry Dodge, the first Governor of Wisconsin, afterward United States Senator, was a son of Nancy Ann Hunter, whose father, Joseph Hunter, came from Ulster. After the death of Gov. Dodge, she married Asahel Linn, by whom she became the mother of Senator Linn, of Missouri, and hence has the distinction of being the only woman who has had two sons and one grandson serving at the same time in the United States Senate. Senator Henry Dodge married Christina McDonald, and from this union sprang the Senator from Iowa.

From 1859 to 1869 Iowa was represented in the Senate by James W. Grimes, of whose career we have already spoken, and from 1873 to the present time it has been represented by Hon. William B. Allison, Scotch-Irish on both sides of the house, his grandfather being part of that great migration from Ulster that set in at the close of the Revolution, and his maternal ancestry being part of an earlier migration. In addition to these distinguished men the Scotch-Irish blood has been represented in the Senate from Iowa by Gov. Kirkwood and by Hon. James W. McDill, now a member of the Inter-

state Commerce Commission. It has, besides, given to the nation such distinguished Federal jurists as Judges Dillon and McCrary.

If anything further is needed to show the potent influence of Scotch-Irish blood in Iowa affairs, it is only necessary to state that the present Governor, the Secretary of State, the Auditor of State, the Treasurer of State, the Attorney-general, one of the Railroad Commissioners (last year two), and one or more judges of the Supreme Court have all more or less Scotch-Irish blood in their veins, and are all proud to own it. In fact, it is an open question whether there are not as many people of Scotch-Irish blood in Iowa to-day as there are Scotch-Irishmen in Ulster itself.

Nor is it surprising that the Scotch-Irishman should have settled in this goodly land. He has always been noted as an admirer of rich soil. In Ulster he is found in the rich valleys. The very names of the mountain sides indicate the presence of another race. Settling on the fertile lands of Western Pennsylvania, his descendants have passed on to the fat valleys of Ohio, and spread out over the rich prairies of Indiana and Illinois; while another stream has descended through the valleys of Virginia to the richer lands of Kentucky and Tennessee, and followed the limestone and the blue grass down through Alabama and Georgia, or turned north to develop the fertile lands of the West. In Iowa we can distinctly trace the convergence of these two lines of migration. What wonder? The migration coming from the East found a state lying like Mesopotamia of old, between two great rivers, in which there is not a barren section. The Kentuckian found, to his surprise, that his native blue grass flourished in even greater luxuriance on the prairies of Iowa than in his own land of fast horses, fine cattle, brave men, and beautiful women, and that the blue grass girl was as distinctively an Iowa creation and as charming west of the Mississippi as south of the Ohio. Even the fast horse made a faster record when grown in the state that has a "schoolhouse on every hill top." Is it any wonder, then, that Iowa, with so large an element of people that never beg, is known far and wide as a state that asks no aid, that never "passes the hat" nor creates a state debt nor repudiates an obligation.

The Scotch-Irishman of Iowa, as indeed everywhere else, is not only a farmer, lawyer, preacher, statesman, merchant, or what not; he is always a patriot, and a man in whom the idea of the schoolhouse, a church, an academy, and a college is incarnate. He is a sort of educational yeast. In Iowa he no sooner had his family and live

stock housed on the new homestead than he took measures to levy a tax on his own land, and that of the nonresident speculator as well, for the purpose of building a schoolhouse, which would serve for a temporary church, for the infant community. He did this, no doubt, on the theory that the best use to which the nonresident could put his money was to invest it in a schoolhouse and pay for the teacher. As the country grew older he was ready for an academy, and was never satisfied until, somewhere within reach, there was a college in which he could prepare a promising son for the ministry. Meanwhile he proceeded to rule well his own house. Sometimes *she* did it; in either case, it was usually well done. When the primary of the party is called he is usually active, and will be found taking a full hand in county and state conventions; in fact, he is often charged with wanting to rule everything within his reach. In this he does not differ from strong men of other races. It is men of ideas and the nerve to enforce them that rule everywhere. All the world bows to the clear thinker and the persistent doer. If he is right, or honestly thinks he is right, why should he yield to what he thinks is wrong? Why should he not do his utmost to bring others to his way of thinking? That he often abuses his power, and has his own way simply because it is his way, is no doubt true; otherwise, he would be more than human. Wise leaders, men who can "discern the signs of the times and know what Israel ought to do," are not so plenty that we can afford to make no allowance for the selfishness that taints the services of the best men.

It is sometimes said in Iowa that the Scotch-Irishman is clannish. If by clannishness is meant, as it sometimes is, that he has pride in himself, his family, his oatmeal porridge, and his Shorter Catechism, his race, its traditions and ideas, and a disinclination to mingle freely, or to allow his children to mingle freely with races and families which have, what he considers, lower ideas, especially in morals, habits, and customs, the charge may be admitted to be true. If it be meant that he refuses to mingle with races and families that have similar ideas, simply because they are not of his race, it is not generally true.

I have often found the Scotch-Irishman on the Western prairies regarded as a proud, austere, unsocial man, simply because he would not join or allow his children to join in what he regarded as Sabbath profanation, or in sports and amusements which he believed to be demoralizing to the young. The clannishness that keeps a man out of the dirt, that shields his children from alliances that end in lowering the standard of family character, is the kind of clannishness that comes

very near being a shining virtue. Many a Scotch-Irish wife, whose husband had been lured into a bad neighborhood for the sake of a bargain in land, has taken up the plaint of Rebekah of old: "If Jacob take a wife of the children of Heth, such of these which are of the daughters of the land, what good shall my life do me?" The Scotch-Irishman has usually a profound respect for the preface to the second commandment, "Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me," partly because it is part of the law of his God, and partly because it is the expression of a great truth in nature as well as in grace, and abundantly verified by his daily observation. While he would not consider it very sound theology to say that grace is a matter of inheritance, he knows that wickedness is, and that it takes a good deal less grace to make a decent Christian out of a man with a Christian and orthodox pedigree behind him. His clannishness is mainly a horror of bad blood in his grandchildren. Who can blame him?

While claiming so much for our race in making Iowa the state it is admitted on all hands to be, I would not detract an iota from the meed of praise due to other races, especially to the Puritan, to the Huguenot, and to the Scotchman. With these races the Scotch-Irish more naturally blend. Like our own, they are races of deep convictions, whose thoughts take strong hold on both worlds. In fact, one cannot rise from the study of Iowa history in the lives of men who have represented and shaped its highest thought, without the deep conviction that for any man or any race to have lasting power among men, it must be a race of deep convictions, and a man who has some beliefs for which he would, if need be, die.

The strong points of races that have these powers to impress themselves on state and nations do not come by accident. Racial characteristics do not spring up, like Jonah's gourd, in a night nor perish in a night. Typical forms of character, when fixed, are the results of causes operating from generation to generation. The higher the organization, the longer it takes to fix the type and the more permanent does it become. In few races is the type more distinct than in the Scotch and Scotch-Irish races, and in few of them more fixed. Whether you find it in Scotland, Ulster, in Pennsylvania, in Ohio, Kentucky, Georgia, or Iowa, the essentials are the same, the variations being mere modifications clearly traceable to local environment. The types of the lower of our domestic animals are the result merely of food and climate, and can, in a few generations, be molded at pleasure. As we ascend higher in the scale and attempt

to develop that combination of courage, endurance, intelligence, with physical capacities that produces speed in the horse, we must, if we succeed, avail ourselves of an inheritance that goes back ultimately to the coursers of the desert. When we come to the study of human types, where mind and morals, as well as physical conformation, are all elements, we find the roots of character back many generations and a fixed type the result of the operation of causes comparatively uniform in their operation, from generation to generation. The Scotch-Irish and Scotch races, one race with a slight modification (the result of the environment of the plantation), are the results of certain conceptions of duty to God and duty to man that make them almost a distinct type of the human race. The God of the Shorter Catechism, and the independence of the clan, together with the stern necessity of intelligent, well-directed labor to secure the means of existence, have given the race that conception of law, of obligation to a supreme ruler, all-wise and all-merciful, of the supreme majesty of righteousness and of justice to man as man, that have ever characterized the Scotch-Irish. Wherever you find the race there you find the Sabbath, and a plain and simple worship that deals with the highest themes, and an industry and thrift that needs no fawning to secure its rewards. These are the racial characteristics that will abide with us as long as we teach our children the Catechism; so long as we preserve the Scotch-Irish Sabbath, and retain our conviction that the great supreme power that is behind and over all is the rewarder of the righteous and the foe of every form of oppression. So long as this moral environment is maintained the Scotch-Irishman will be found battling for civil and religious liberty, as he has done in all his past history. He will ever be striving, whether North or South, in America or Europe, to realize an ideal state and an ideal home. He may be masterful and dominating, ill to force, unjust sometimes, but only when the truth and the just cause has not been pleaded at the bar of his conscience. He is now just beginning to recognize the value of his achievements on this continent, and to recognize wherein lies the secret of his power, and these annual reunions of the scattered branches of our common kindred, cannot but result in binding together more closely the widely separated parts of our common country, over which floats the flag which symbolizes and represents the grandest achievements of the human race. It is only in free America, modeled in its political institutions, on the principles of the Scotch Presbytery, that the Scotch-Irish character can reach its highest development.

THREE AMERICAN IDEALS—THE PURITAN, THE CAVALIER, AND THE SCOTCH-IRISH.

BY HENRY ALEXANDER WHITE, M.A., PH.D., D.D.

In 1636, that central period in Wentworth's seven-year game of thorough on the Irish chessboard—when Laud began his fourth year as Archbishop of Canterbury by replacing a Romish crucifix in Lambeth Chapel—when the constables of King Charles I. were knocking at the gates of John Hampden for ship money—in that year were planted three ideals of government: the Puritan, the Cavalier, and the Scotch-Irish.

I. THE PURITAN IDEAL.

The year 1636 saw the corner stone of Harvard College set in place. The Puritan ideal held aloft the torch of learning. But in its very foundations the ideal of the New England Puritan was a narrow one. The Puritan immigration from the east Anglian counties of England came to an end in 1640. That year in which the Long Parliament began its work saw twenty-six thousand souls gathered within the colony of New England. More than a century was to pass away before any great addition should be made to this number. About five hundred of these colonists came before the year 1629. When Eliot went to prison in 1629, there to end his days as a martyr in the cause of English liberty, the stream of Puritan immigration began to flow more rapidly. During the eleven years (1629–40), when the iron hand of the despot, Charles, was felt; when the Eliots, the Hampdens, the Pymms were struggling to maintain the rights of Englishmen, New England was gradually filling up with those who represented the spirit of *flight*. King Charles thought seriously of stopping the "exodus," but "amid the first mutterings of the great rebellion, the proceedings against Massachusetts were dropped, and the unheeded colony went on thriving in its independent course; possibly, too, some locks at Whitehall may have been turned with golden keys, for the company was rich, and the king was ever open to such arguments."*

* John Fiske, the "Beginnings of New England," p. 113.

The year 1640! The cause of human liberty in the balance! The Ironsides of Cromwell are getting ready for Naseby and Marston Moor. Where is Puritan New England? Closing her gates. The migration is ended. Her passports are paid for—two hundred thousand souls are shut up in the new colony.

Have the Puritans come in search of religious liberty? "The notion that they came to New England for the purpose of establishing religious liberty in any sense in which we should understand such a phrase is entirely incorrect. It is neither more nor less than a bit of popular legend. . . . There is nothing they would have regarded with more genuine abhorrence."*

Further than this, is there any foundation for *civil liberty* in their form of government? They have "township meetings," in which "the people" take part in ruling. But who are "the people?" The members of the Congregational Church. Voting and officeholding are limited to Church members. The right of citizenship is decided by the Church register. The form of government is a *theocracy*. The real rulers are the Church officials, more intolerant of personal liberty than Archbishop Laud himself.

In this close corporation there was not room for even the peaceful Quaker. The scale of punishment for Quakers who persisted in remaining was flogging, cutting off the ears, boring the tongue with a hot iron, *death*. The only crime chargeable to the account of the Quaker was his unbelief in the Puritan form of government. The Quakers preached against the union of Church and state. For that were they called upon to suffer and to die. The year 1659 saw two Quakers hanged on Boston Common, and their bodies denied Christian burial. The year 1660 saw a Quaker woman suffer the same fate. The following year (1661) another Quaker man paid the penalty of martyrdom for his boldness in refusing to leave the colony. The persecution was finally checked only by that arch-tyrant, King Charles II.

Throughout the seventeenth century there was little in New England that deserves the name of civil liberty. "Under the influence of the clergy justice was administered in somewhat inquisitorial fashion. There was an uncertainty as to just what the law was, a strong disposition to confuse questions of law with questions of ethics, and great laxity in the admission and estimation of evidence."† Hardly one-fifth of the adult population belonged to the Congrega-

* John Fiske, the "Beginnings of New England," p. 145. † *Ibid.*, p. 250.

tional Church, but this oligarchy of "saints" ruled the rest with a rod of iron.

The revolution of 1688 made a change in the charter of Massachusetts: no longer was Church membership made a requisite for voting. But the old spirit of intolerance was still present. The clergy continued to hold the reins of government. The year 1692 witnessed a woeful spectacle of priestly tyranny. Cotton Mather sat on horseback at the foot of a scaffold denouncing a brother minister, George Burroughs, who died before his eyes for no other crime than a denial of belief in witchcraft.

With such a record as this did the Puritan ideal enter into the eighteenth century.

II. THE CAVALIER IDEAL.

This is the charter ideal. Its first typical scene is Runnymede, when the barons compelled King John to sign Magna Charta. This is the ideal of chivalry. The subject renders obedience to his king only in accordance with the feudal oath. The charter marks out the privileges of the subject. If the king invades these chartered rights, then the sting that wounded honor feels stirred up the knight's pride to resistance. The king has "divine right" to give the charter, but the charter makes the subject himself a king within the limit of his accorded privileges.

The Virginia cavalier held his laws and his rights as an English freeman by the charter of King James I. That charter united Church and state. Hence was the cavalier a royalist and a Churchman.

But the year 1636 found the Virginia House of Burgesses engaged in a quarrel with King Charles I. In the previous year (1635) they had "thrust out" Sir John Harvey, the king's Governor, because he had violated the chartered rights of the colonists.

The second typical scene of the cavalier ideal is the rebellion of Nathaniel Bacon. Of high birth, university training, a member of the Governor's council, Bacon drew sword for his charter rights against the tyranny of Gov. Berkeley. In the light of midnight torches at Williamsburg Bacon's followers lifted hands to swear opposition even to the king's troops if they should come to transgress the privileges accorded in the royal charter.

Civil and religious liberty were preserved to a greater extent by the Cavalier than by the Puritan ideal. Every freeman had a right to vote. There was no death penalty against dissenters. But the problem of Democratic, free government was not solved even by

the Cavalier. Representation in the House of Burgesses was after the order of representation in the English House of Commons before the passage of the Reform bill. Then, too, every colonist was taxed for the support of the Church of England. The charter gave certain privileges, but it likewise imposed certain restrictions upon the freedom of the individual.

III. THE SCOTCH-IRISH IDEAL.

This ideal upholds the "divine right" of the enlightened conscience. In government it supports that system where laws are made and administered by representatives who are coequals with those represented. This ideal represents a century of growth, a century of special revelation.

The year 1636 saw its beginning. The "Eagle Wing" set sail from Ulster, Ireland, with one hundred and forty passengers, in September, 1636, bound for New England. The storm winds carried the ship back, and the passengers were left in Ireland as the seed plants of the Scotch-Irish ideal. Two leaders of this band, Blair and Livingston, had already been ordained by a Presbytery of associated ministers in Ulster, a Presbytery in which a bishop of the Established Church had stood as a mere presbyter among coequal ministers.

In 1638 the "Eagle Wing" leaders went over to Scotland to assume a prominent part in stirring up the League and Covenant. A little later they sat in the Glasgow Assembly which denied the "divine right" of bishops, and made Presbyterianism the established creed.

It must be admitted that in 1640-50 the ideal of the Ulsterman was as intolerant as that of the Puritan of New England. But the man of Ulster was called to learn higher things through suffering. Like Elijah at Horeb, he must hear the wind and the earthquake, and see the fire, and then learn that God speaks in the "still, small voice." During the "killing time," from 1661 to 1688, on the lonely moor and in the mountain glen, at Bothwell Bridge, and in Killcrankie Pass, must he listen for his only comfort to the "still, small voice" of God in the upright conscience.

The last half of the seventeenth century saw the Cavalier upholding the royal charter, saw the Puritan strengthening the reign of bigotry, saw the Ulsterman enduring torture and death. The Ulsterman could claim naught of advantage over the others, except that God had chosen him to learn toleration by suffering from intolerance.

The eighteenth century opens her doors to admit the three ideals.

As the Puritan enters, we behold in the background the death scene of Burroughs. Cotton Mather, at the foot of his brother minister's scaffold, typifies the theocratic ideal of New England.

As the Cavalier ideal enters, we see as its typical scene Nathaniel Bacon crossing swords with Gov. Berkeley—the privileged right contending with the king's man.

The Ulster ideal presents a scene of legal strife. The year 1707 finds Francis Makemie arraigned before the bar of Lord Cornbury, in New York, for preaching the gospel without license. Makemie's training at the University of Glasgow, his principles imbibed from the men of Ulster, have equipped him well for the battle of religious freedom. He pleads, with success, the Toleration act. He has learned the lessons of a hundred years, and successfully upholds the divine right of the individual conscience in religious matters.

Makemie is the forerunner of the Ulster clans. The spirits of freedom are loosed from the narrow limits of the province of Ulster to make their home on the Alleghany slopes.

Why do they not go to New England? The Puritan ideal holds them away. A detachment does migrate thither to guard the frontier, and hold up another ideal in the very face of Massachusetts.

Why not to the Chesapeake Bay? The intolerance of the Cavalier drives them away. Between the two enter the Ulstermen, a political and religious wedge. Up the Delaware and into Charleston Harbor zigzag their ships. Along the crested ridges of the Alleghanies do they fortify themselves. There rise up the church, the schoolhouse, the military fort—all in the same inclosure.

On that castled fortress they face westward in 1755 to withstand the onset of the French and Indian war. They are the leaders in this "war of Anglo-American advance."

In 1763 they face eastward to resist the power of British aggression.

The Ulster ideal leads now in the sentiment for independence. It represents military bravery and skill, the result of the training gained in the seven years' war. It represents the cause of education, pointing in proof thereof to the "log colleges" scattered along the Alleghanies from north to south.

The Ulster ideal is a religious ideal, championed by the able ministers of the gospel, trained in the log colleges, who are now foremost as soldiers, statesmen, and patriots.

From Fincastle and Mecklenburg come the first declarations of independence.

Throughout the war of the Revolution, the men of Ulster lead the way—chiefly because they are the only people who have, from the first, made up their minds to fight until freedom is gained. They supply the *moral force* that carries the revolution to a successful issue. At the turning point in many critical battles their mountain rifles gain the victory.

When a Constitution is sought to crown the work of revolution, from which ideal is it drawn? Not from the Puritan. The theocracy is not in sympathy with the new instrument of government. The vote of Massachusetts in the convention of 1787 is divided, and hence becomes a nullity in the framing of the government.

The Cavalier subordinates his ideal to that of the Ulsterman. The Constitution of 1787 is a declaration that the enlightened conscience has the "divine right" to issue a new charter, more authoritative than that of king or Parliament. In form, the Constitution is drawn from the ideal of the Cavalier; but in spirit it is the embodiment of the ideal wrought out by the Scotch-Irish race: a free conscience in a free home.

THE GEORGIA CRACKER.

BY MAJ. CHARLES H. SMITH ("BILL ARP"), CARTERSVILLE, GA.

As confession always precedes forgiveness, it becomes me to say that my right to a membership in this honorable order has not been established to my own satisfaction. Until very recently I had an idea that a Scotch-Irishman was a cross, a descendant from the union of Scotch and Irish parents, and that fitted me pretty well. But now it appears that the pure Scotch-Irish blood was not contaminated or adulterated with any other, but the Scotch *addenda* was given because these Scots, under stress of circumstances, removed to the North of Ireland. One of my grandfathers was a McGuire and claimed to have come from Scotland, and I reckon he did, for he was a very stubborn man and always declared that the days were not as long here as they were in Scotland, and there were not as many of them. But I cannot establish his removal to the North of Ireland.

My other grandfather, who was a Smith, never could trace his ancestry further back than the Revolution, and so I cannot tell whether I am lineally descended from the Smiths of England or Scotland. In my gushing youth I claimed a lineage from Captain John Smith, until I read his biography and found that he never had any wife or wives to speak of; and so I took another pedigree and endeavored to trace my rich blood back to Adam Smith, of Scotland, whose text book I had studied in college. Investigation on that line proved that Adam had no wife of any kind, and so I cannot say that I am lineally sprung from a distinguished ancestor, and am content with having descended from some of the Smiths who were detailed in old Norman times to do the fighting and smite the enemy. In latter days they became the smiters of iron and other metals, and were called blacksmiths, goldsmiths, silversmiths, gunsmiths, locksmiths, and many other smiths, including John.

There is but one trouble about anybody and everybody being a Scotch-Irishman, and that is the broken links. If a man's name begins with Mack, it is, of course, a presumption in his favor, but

just how far back he can safely go in making proof of a long, unbroken line of honorable ancestors is the question. The investigation is beset with embarrassment. Maj. Campbell Wallace, whom every Georgian and every Tennessean respects and delights to honor, is certainly a Scotchman, of Scotch-Irish descent, and yet he declares that when a young man he made an effort to establish his pedigree and trace it back to Sir William Wallace, and suddenly ran up against an old uncle of his father, who said: "Cam, I wouldn't be overly particular about that if I was you. Some of the boys behaved pretty well away back yonder, but some of 'em didn't. Your pa's Uncle William, I remember, stole some taters offen a flat-boat, and they took him down in the canebrake and whipped him. I wouldn't bank too much on my forefathers if I was you."

Honor and shame from no condition rise;
Act well your part; there all the honor lies.

Nevertheless, pedigree is a good thing—good alike in men and domestic animals. It is a pardonable pride for a man to look back upon honored parents and feel that their blood runs in his veins and their principles are alive in his bosom.

Now, while there is some doubt about my Scotch-Irish pedigree, I am pleased to say that the most influential member of my family has no doubt about hers. She can go right straight back to the Holts of old Virginia, those three brothers who descended from Sir William Holt, of England, and left £40,000,000 in the Bank of England to be kept there for a hundred years and then be distributed among his posterity. I was induced to write to Judah P. Benjamin about it, and he said that it was there on the books, but by the laws of England no heir could get his share unless he moved back on English soil and became an English citizen. He said further that there were about seven hundred thousand claimants to this money, and more coming; and so when I ran the figures through it, I found that our share would be only \$300, and half of that would go to the lawyers and it would take the other half to pay passage to England, and so we concluded to stay at home. But that Holt blood is good blood, and it seems to get better the farther it runs my way, and our children will be Scotch-English, you know. Nevertheless, I have known some Holts who were badly sidetracked from the main line. This is one of the ills that flesh is heir to. It is just as my darky Bob said when he returned from a two-years' tour in the penitentiary: "Boss, dar is good folks an' bad folks ev-

erywhar; dar is some folks in de chain gang jes as bad and mean as folks outen dar."

But now for the Georgia cracker. My time is already half gone, and it will be impossible to discuss him in five minutes. And hence I must do as "Josh Billings" did when he lectured on milk. With solemn earnestness he said: "My friends, the best thing I ever saw on milk was—cream." And that was the only allusion he made to his subject.

The cracker is a lapse, sometimes a relapse. It takes two or three generations to produce him. It has been often said of the negro that but for his contact with the white man he would fall back in civilization and resume his ancestral barbarism. Environment has much to do with us all. It is as easy to backslide in manners and customs and language as it is in religion. The cracker is not an original institution. He is an Anglo-Saxon lapse. A few years ago, while I was sojourning at Sanford, in this state, I heard Gen. Iverson ask Maj. Marks if he had any yam potatoes to sell. "No," he said, "I have not, but if you will send a team down I will give you a wagon load of laps, but you will have to dig them." On inquiry I learned that laps were the volunteers, the uncultivated crop that comes from seed not planted, but left in the ground from the preceding year. For want of cultivation they are scattering and stringy, and lack good shape and flavor. They have matured outside of good potato society; they have lapsed; they are vegetable crackers.

The Anglo-Saxon is a restless, adventurous race. A century and a half ago they began to occupy the coast region of the Southern States. They were of all classes that then made up the average people of the British Islands. They ranged from Lord Raleigh and Oglethorpe, with their highborn attendants, down to the common soldiers and peasantry of England, Ireland, Scotland, and Wales. Class distinctions were well maintained until after the Revolution. The descendants of the nobility did not mate or mix with the toilers. There was a kind of vassalage, but no social equality. The Revolution lowered the dignity of the one, and enlarged the independence of the other. Primogeniture and entailment died with the birth of the new government, and the common people, who mainly had done the fighting, began to respect themselves, and their children grew to manhood imbued with pride in their fathers' prowess and patriotism. They looked upon these forests and mountains and rivers as theirs, and soon began to explore them. Most

of them settled down within the limits of civilization and outside of Indian boundaries. They established themselves in settlements for mutual protection, and for schools and churches, and became a happy and prosperous people. But as the years rolled on and the Indians moved westward many of the sons of these settlers, moved by the spirit of adventure, sought homes and hunting grounds beyond the reach of schools and social privileges. Some took wives with them and some came back and married and then migrated, so that in course of time there were children growing up in the wilderness, whose only chance for education or refinement was a mother's love and solicitude. She would teach them all that she had not forgotten. She always does. The father may be educated, but he will not trouble himself to teach his children. He is too busy by day, too tired by night. And so before the war there were at least two generations who had grown up in the wilderness with but a limited education; in fact, with none to speak of, for it was rare to find a man among them who could read or write. It was history repeating itself. Daniel Boone could read, but his children could not. The year before the war the percentage of illiteracy in Georgia was 26. Twenty-six white persons over eight years of age in a hundred could neither read nor write. This was for the whole state; but in some of our mountain counties the average was 66. The itinerant preachers had been there, but not the schoolmaster. The rude people had been taught how to live and how to die. Their morals had been preserved, but not their manners.

The cotter's Saturday night in old Scotland was not more humbly devotional than the gathering of these rough people at the log church on a Sabbath morning. There was none to molest or make them afraid. They came as best they could come: on foot or on horseback or in the farm wagon. They came by families, parents and children. They sat upon the puncheon seats and devoutly listened as the preacher stretched forth his arms and said: "Let us worship God." It is a lasting tribute to these people that while their percentage of illiteracy was 66, their percentage of crime was only two in 100. In classic, cultured New England the last record taken was 4 per cent. for illiteracy and 26 for crime; for as illiteracy decreases crime increases. And so since the war, when railroads and revenue laws have penetrated the mountain homes of these people, crime has been on the increase, and the moonshiner has become an outlaw. There was a time when his father and his grandfather distilled their corn and their fruit in a limited and hon-

est way, and worshiped God, and violated no law. There was a time when there were no locks on their doors, and the stranger always found a welcome; when there were no hip pockets for deadly weapons; when jails were empty, and half of the week was sufficient to clear the courthouse docket.

There was a time when these men so loved their country that on the first alarm they picked their flints and shouldered their rifles and hurried to Gen. Jackson's call; or later to fight the Indians in Florida; or still later to old Virginia to defend what they believed to be their rights and their Constitution. What a mistake to say that these men were fighting for slavery; when not one in a hundred owned a slave; when in a single county that sent twelve companies to the war there were less than a hundred negroes in it; when nearly the entire voting population were Democrats, Democrats because the slave owners in Southern and Middle Georgia were generally Whigs, and these backwoodsmen had no love for either the negro or his master. But they fought. They fought as did their forefathers who resisted a little tax on tea, though not one in a thousand drank it. Half a century ago, when politics were hot in Georgia and sometimes the Whigs were in power and sometimes the Democrats, it was a most amusing and provoking spectacle to see a talented, gifted Whig running for Congress in the mountain district against a heavy, slow-minded Democrat. Dr. Miller was the "Demosthenes" of the mountains, and his eloquence on the hustings was equal to that of Toombs and Stephens and Prentiss.

Had he been a Democrat, or had he lived in a Whig district, his name and his fame would have followed him into the councils of the nation; but alas! he had made a mistake either in his politics or his place of abode. Judge Lumpkin, his opponent, had but little to boast of beside his name. He had to meet Miller on the stump, and it made him sick. He writhed in agony under the Doctor's gifted and sarcastic tongue. Everywhere the crowds shouted and hurrahed for Miller, laughed at his anecdotes, and were thrilled with his eloquence. And everywhere, when election day came, the votes were piled in the box for Lumpkin. Where do all these Lumpkin fellows live? was the question. "Under the clay roots and brush heaps and in hollow trees," said Miller. "I convert 'em and convert 'em, but they vote against me every time." But it was not always politics that controlled their votes in a state or national election.

We Georgians know well how the Baptists have always rallied to Joe Brown, and the Methodists to Colquit. With the humble toil-

ers and tillers of the soil politics and religion move together in close relations. Last fall I attended a fair in the backwoods of Arkansas and made the acquaintance of a patriarch and his wife who had passed their fourscore years and had one hundred and two living descendants upon the ground. A beautiful family Bible was presented to the aged couple as a premium for the largest family that assembled there. The old man was proud and grateful for the attention paid him. He said to me: "Now, Mr. Arp, if you write anything about this, I want you to say that there ain't nothin' ag'in me or my people. Nary one of us ain't never been called to court for nothin' we've done. We are all farmin', and the Lord has been good to us, mighty good. And you can put it down that we have never lost a child out of thirteen the old 'oman has raised. We have both been members of the Baptist Church for fifty-nine years, and all that time I have voted the Democratic ticket. Now there ain't nothin' wrong about us, Mr. Arp, you can put that down."

Not to go back in history farther than my own time and recollections, let me venture upon some unoccupied territory and tell how Cherokee Georgia became the home of that much-maligned and misunderstood individual known as the Georgia cracker. I have lived long in his region, and am close akin to him.

There is really but little difference between the Georgia cracker and the Alabama or Tennessee cracker. They all have, or had, the same origin, and until the Appalachian range was opened up to the rest of mankind by railroads and the schoolhouse these crackers had ways and usages and a language peculiarly their own.

It will be remembered that until 1835 the Cherokee Indians owned and occupied this region of Georgia, the portion lying west of the Chattahoochee and north of the Tallapoosa Rivers. They were the most peaceable and civilized of all the tribes, but they were not subject to Georgia laws, and had many conflicts and disturbances with their white neighbors. It seemed to be manifest destiny that they should go. "Go West, red man!" was the white man's fiat. They went at the point of the bayonet, and all their beautiful country was suddenly opened to the ingress of whomsoever might come. Georgia had it surveyed and divided into lots of forty acres and one hundred and sixty acres, and then made a lottery and gave every man and widow and orphan child a chance in the drawing. But the cracker didn't wait for the drawing. The rude, untamed, and restless people from the mountain borders of Georgia and the Carolinas flocked hither to pursue their wild and fascinating occupa-

tion of hunting and fishing for a livelihood. They came separately, but soon assimilated and shared a common interest. There are such spirits in every community. There are some right here now who would rather go up to Cohutta Mountains on a bear hunt than to go to New York or Paris for pleasure. I almost would myself, and I recall the earnest cravings of my youth to go west and find a wilderness, and with my companions live in a hut and kill deer and turkeys, and sometimes a bear and a panther.

But for my town raising and old field school education, I too would have made a very respectable cracker. This was the class of young men and middle-aged that first settled among these historic hills and valleys and climbed these mountains and fished in these streams. By and by the fortunate owners of these lands received their certificates, and many of them came from all parts of the state to look up their lots and see how much gold or how much bottom land there was upon them, but gold was the principal attraction. The Indians had found gold and washed it out of the creeks and branches and traded it in small parcels to the white man, and it was believed that every stream was lined with golden sand. This proved an illusion, and so the squatters were not disturbed, or else they bought the titles for a song and then sung "sweet home" of their own. They built their cabins and cleared their lands and raised their scrub cattle, and with their old-fashioned rifles kept the family in game. Many of these settlers could read and write, but in their day there was but little to read. No newspapers and but few books were found by the hunter's fireside. Their children grew up the same way, but what they lacked in culture they supplied in rough experiences and hairbreadth escapes and fireside talks, and in sports that were either improvised or inherited. Pony races, gander-pullings, shooting matches, 'coon hunting, and quiltings had more attractions than books. How they got to using such twisted language as "youuns" and "weuns" and "injuns" and "mout" and "gwine" and "all sich" is not known, nor was such talk universal. When such idioms began in a family, they descended and spread out among the kindred, but it was not contagious. I know one family now of very extensive connections who had a folklore of their own, and it can be traced back to the old ancestor who died a half century ago. But these corruptions of language are by no means peculiar to the cracker, for the English cockneys and the genuine yankee have an idiom quite as eccentric, though they do not realize it and would not admit it.

The Georgia cracker was a merry-hearted, unconcerned, independent creature, and all he asked was to be let alone by the laws and the outside world.

The justice's court of his beat was quite enough limitation for him. He had far more respect for the old spectacled 'squire than for the highest court in the nation. From this homemade tribunal he never appealed until the young lawyers began to figure in it, and seduced him into the mysteries of the law and the wonderful performances of the writ of "sasherary." Nevertheless, they looked upon lawyers as suspects and parasites, and their descendants have the same opinion still. The old 'squire was especially "fornent" them, and looked upon the "sasherary" as an insult to his judicial capacity. Sometimes he would let two young limbs of the law argue a case before him for half an hour, and then quietly remark, "Gentlemen, I judgmenticated this case last night at home," and would proceed with his docket. That old 'squire and the preacher were quite enough to pilot these people through life and across the dark river.

These rough, rude people were the original Georgia crackers. They constituted a large proportion of the population of Cherokee half a century ago. They were generally poor, but they enjoyed life more than they did money. They were sociable and they were kind. When one of their number was sick, they nursed him; when he died, they dug a grave and buried him, and that was the end of the chapter. There was no tombstone, no epitaph, no obituary. Their class is fast disappearing from our midst. Civilization has encroached upon them, and now their children and their children's children have assimilated with a higher grade of humanity.

It was among these untutored people that I cast my professional fortunes about forty-two years ago. I had been studying law about two months and was admitted on the sly on promise of future diligence, or rather upon the idea that if anybody was fool enough to employ me it was nobody else's business. Another young man of my age was admitted at the same time, and he knew less of law (if possible) than I did. I remember the first case we had was up in Shake-rag District, where two neighbors had fallen out because one had accused the other of stealing his hog. And so he sued him in the justice's court for \$30 worth of slander. My brother Alexander was employed for the plaintiff and I for the defendant. I didn't know that a justice's court had no jurisdiction over a slander case. My brother Alexander didn't know it. The jury didn't know it.

I rather suspect that the old 'squire knew it, but he wasn't the man to limit his own consequence, and so we rolled up our sleeves and waded in. My brother Alexander made a fine speech for his maiden effort. He talked eloquently to that jury about the value of a man's character: how dear it was to him and his wife and his children, and how it should be transmitted down the line from generation to generation pure and untarnished by the foul breath of slander. And he closed his speech with an extract from Shakespeare, wherein he said: "He who steals my purse steals trash, but he who filches from me my good name takes that which does not enrich him, but makes me poor indeed."

I was very much alarmed and very much impressed with his eloquence, and so I concluded that my very best chance was to ridicule the whole business and laugh it out of court if I could, and I told that jury in conclusion that it was impossible for my client to slander anybody, for he had no character of his own to begin with, and nobody would believe anything he said, whether he was on oath or off oath.

The old 'squire charged the jury to weigh all the evidence and to agree on a verdict if they could, and if they couldn't then they might split the difference and compromise. The jury retired to a log near by and cussed and discussed the matter and joked and carried on powerful, and in about an hour came back with their verdict: "We, the jury, find for the plaintiff two dollars and a half, unless the defendant will take back what he said."

Well, I didn't exactly know whether I had gained the case or lost it, but I took my client out of doors and advised him to take it back and save the cost. He finally consented to do this, but said that "he had hearn that they was gwine to make him sign a lie bill, and he'd be dingnation dadburned if he would do it." So we returned to the seat of war and I stated to his Honor that my client had concluded to accept the suggestion of the jury and would take back what he said. The old 'squire congratulated us on our disposition to peace and harmony, and just then my client stretched forth his hand and said: "But, 'Squire, if I take back what I said, I want it understood that he must bring my hog back."

The next question that came up was who should pay the cost. I contended that my client had complied with the verdict of the jury, and was not bound for the costs. My brother Alexander contended that he complied a little too late; that he had to be sued to make him comply, and therefore he was bound for the costs. The old

'squire seemed muddled over the question, and finally said that he would leave it to the jury. So they retired to the log again, and in about five minutes came back with this verdict: "We, the jury, find that the lawyers shall pay the costs."

Well, I thought it was all right, and I think so yet. I planked down my dollar and my brother Alexander paid his and we mounted our horses and rode home covered with dust and glory, and glory was all we ever received from our clients.

In our recent talks about the colloquial names of the States of the Union and their meaning a dispute arose between the narrator and some of our esteemed correspondents as to the meaning of the word "Cracker." From the subjoined communication it would appear that none of us was right.

DEAR SEEN AND HEARD:

I am among those who have found considerable pleasure in reading your account of the nicknames of the various States and their people. Perhaps it might interest you to know where the name "Cracker" originated. It was at Gainesville, in this State, for though the name may now be applied—as you say it is—to all the "po' white trash" in the South, yet we Floridians claim to be the "only genuine and original 'Crackers.'" Before the advent of railroads, the supplies for the interior towns of the State were sent by sea to Fernandina or Jacksonville, and then hauled by mule teams to their destination. The arrival of a mule team at a town was quite an event, and was almost as welcome as a circus. The regular mule team to Gainesville got there usually about sundown, and camped in a grove about a mile from town. The next morning early they made their presence known by a tremendous cracking of their black snake whips, and the word passed quickly through the town that the "whip crackers" had arrived, which term was soon abbreviated to simply "Crackers." I would also say that in my younger days the Georgians were always called "Gubber Grabbers," the name being obvious when you know that word gubber, in Georgia and Florida, means peanut.

Yours truly,

H. C. PACKHAM.

Spring Park, Fla., January 31, 1899.

* * * * *

Appears to be no end to this subject.

MEGARGEE.

SCOTCH-IRISH IN GEORGIA.

BY HON. PATRICK* CALHOUN, OF ATLANTA, GA.

Mr. President, Ladies, and Gentlemen: The Scotch-Irish have stamped an imperishable impression upon Georgia. For those homely virtues of thrift, industry, and economy which have caused the people of this state to be termed the Yankees of the South; for that dauntless and invincible courage which has immortalized the conduct of her soldiers upon the fields of battle; for all those splendid qualities which enabled her people to erect the fabric of pure and honest government out of the corrupting chaos of reconstruction, and to move forward so rapidly and successfully in the march of progress as to justly win for her the proud rank of the "Empire State of the South," Georgia is deeply indebted to that noble race in whose history, traced through their career here, and their earlier settlements in the Carolinas, Virginia, and Pennsylvania, back to old Ulster, and further still to the lowlands and craggy highlands of Scotland, the electric search light of the nineteenth century discloses not a single page blurred by servile submission to native wrong or foreign yoke. [Applause.]

How deep is this debt is not readily apparent. The youngest of the colonies, Georgia, has drawn her population largely from her older sisters. The blood of several races mingles in the veins of her people. Intensely American in their lives, their characteristics and their habits of thought, they trace their ancestry back to one of the older states that fought with England for the liberty of this now great and powerful Union. And they could afford to stop there. For what princeling in all Europe has so good a title to that true nobility which should characterize a man as those whose ancestors fought for liberty at Lexington and Concord, Trenton or Monmouth, King's Mountain or Cowpens? The brilliant glory of the American revolution, by the shadow it cast upon antecedent events, veils from view the earlier ancestry of our people. But long before America was even discovered the Scotch-Irish blood which poured out so freely in the battles of the Revolution flowed in the veins of hardy and brave ancestors, who, from

prehistoric days, transmitted the power and the strength to their descendants to withstand all forms of oppression.

For that ancestral pride which rests supinely upon the greatness and the glories of the past, there are no words but those of contempt; but in that ancestral pride, which sees in the great deeds of past generations the incentive to purer lives, higher purposes, and loftier ambitions, we have the strongest guarantee for the perpetuation of our institutions. To-morrow will rise upon a Union more homogeneous, and with less cause for sectional division, than ever existed in the past. May I digress to add: May the great Protestant Churches, which are now divided, become as indissolubly united as the states! [Applause.] But below the surface there are evils which are likely, in the not distant future, to grow to grave dangers; and there is no such antidote for the poison lurking in the body politic as to drink deep at the fountain of inspiration flowing from the noble lives and the great deeds of the race to which we have the honor to belong. [Applause.] With these sentiments I enter upon the pleasant task assigned me to-night.

It would be impossible to give the number of Scotch-Irishmen in Georgia who have reached distinction in every walk of life. My friend, Col. George Adair, read to you yesterday a list of a few who have helped to build Atlanta. To read to you a list of those who have contributed to the greatness of the state would more than consume the session of our Convention. The limitations of the occasion necessarily confine me to a few general remarks upon the part the Scotch-Irish have played in the settlement and development of the state; their contribution to its population; their influence upon its civilization; and an observation or two pertinent to the facts presented, and just a word in regard to the duty we owe the present and the future.

The illustrious character and philanthropic motives of Oglethorpe threw a luster about the colony he planted at Savannah. McMaster justly classes him as the most interesting of all the men who led colonists to America. His fame shines resplendent even by the side of the gifted Raleigh's. He was the associate of great men. He lived in the public gaze. Heralded in advance by royal command, every detail in the history of his colony was recorded by polished pens. We can see the good ship "Annie" as she cast anchor off the bar of Charleston on January 13, 1733, and the distinguished reception accorded Oglethorpe by the authorities of South Carolina. We follow the colonists to Beaufort; we note Ogle-

thorpe's visit to Tomo-chi-chi; and we watch him mark out the site of Savannah. We return with him to Beaufort and reëmbark with the colonists. We stop with them on the way to regale ourselves with the plentiful supply of venison awaiting their coming. The next day when they cast anchor off the bluffs of Yam-macraw, we hear the joyous words of hope uttered by the destitute men who had been weighed down with misfortune in crowded old England, as they set foot on unpeopled Georgia.

In what striking contrast was the advent of the hardy pioneers who had left home and fireside, for conscience sake, to seek liberty and freedom in the wildernesses of America! They wrote their history with the rifle and the ax, the sword and the plow! [Applause.] There was no herald of their coming save the splash of the pole as they pushed the rude ferryboat across the upper waters of the Savannah, or the crack of the whip as they urged their tired beasts drawing primitive wagons over rough mountain roads. The record of their coming was lost as the ripples of the river sunk back into its current, or the echoes of the mountain died away in its silence. We know neither the day nor the month nor the year when thousands came. But the fact that they had come was attested by the falling of the trees. Cabins rose and fruitful farms appeared where forests grew and Indians roamed. And not far off the church—the house at once of worship and instruction. What man reared in the country does not recall the old schoolhouse with its backless wooden benches and the Sabbath morn at the country church! The whole community gathered there. Some came on foot, some on horseback, the better to do in wagons and old-fashioned carriages. With what reverence they entered the old church! with what devotion listened to the minister! And after church came the kindly greetings, the words of sympathy and cheer. The highest and the lowest met on terms of equality. Such communities knew not the much talked-of aristocracy of the South. No purer democracy ever existed in the world.

Before my mind rises the picture of an old stone church built in the last century, surrounded by a beautiful grove of oak and hickory; and near by, the old graveyard, with its fence crumbling to decay, and its rude stones mouldering in the dust of time, marking in more than one instance the final resting place of men of national reputation. Statesmen worshiped there; plain Scotch-Irishmen, who helped to mold and sway the destinies of the nation.

Oglethorpe's colony encountered many privations. It was threat-

ened by Spaniards, it fought with Indians, and it languished under restrictions more crushing than either. Dark clouds gathered o'er its fated head, rent only here and there by the arrival of fresh emigrants. Most noted among these were the brave Scotch colonists, who, when told at Savannah that at the place chosen for their settlement the Spaniards could fire on them from their fort, replied: "Very well, we will take the fort and find homes already built." [Applause.]

As I have said, I cannot individualize, but who can speak of that colony without mentioning the immortal name of McIntosh. [Applause.] Who could fail to recall Gen. Lachlan McIntosh as he took charge of the first regiment in Georgia raised to fight for American independence; or the reply of Col. John McIntosh to the English colonel who demanded the surrender of Sunbury under a threat of destroying the town, "Come and take it" [applause]; or the gallant James McIntosh who fell at the head of his columns at Moleno del Rey.

In 1752 the trustees of the Georgia colony, harassed by complaints, beset by difficulties, and unable to maintain the colony, surrendered their privileges to the king. A year later the entire white population is estimated to have been only 2,381. In the language of McMaster, Oglethorpe's noble charity "had failed;" and in the language of Bancroft, Georgia was indeed "the home of misfortune." But English policy and English folly, operating in distant fields, uninfluenced by the broad principles of philanthropy, but governed alone by the narrow lines of bigotry and intolerance which would force men's consciences to conform to the dogmas of an established Church, were then, and had been for more than half a century, laying the foundation for the independence of America and the greatness of this state. Thirty-eight years later the site of old Ebenezer, the town of the Salzburger settlement, was a cow pen; New Ebenezer scarcely more than a name.* Frederica was in ruins; Sunbury, which the New England colonist had built with so much hope, had fallen to decay; the Medway no longer bore upon its bosom the proud ship of commerce; and Sunbury's docks slowly rotted away. And yet Georgia was a sovereign state, a free compeer among the sisters of an independent republic, and its population had grown to eighty-two thousand, fifty-two thousand of whom were whites. Forty-seven thousand of these lived in the

* McMaster, Vol. II., p. 3.

counties of Burke, Franklin, Greene, Richmond, Washington, and Wilkes.*

Whence came these people? Chiefly from the mountain and Piedmont regions of the Carolinas and Virginia. And whence came their ancestors? The answer to that question tells the part the Scotch and Irish have played in the settlement of Georgia. To answer it properly we must take a brief view of the conditions of the English colonies in America in 1689, the year after the revolution that placed William and Mary on the throne of England. Here and there along the seacoast from New England to South Carolina were scattered small settlements. The total white population of the entire country was only 180,000. Of these the Scotch and Irish had already contributed a part. Before that date, Froude says, began "that fatal emigration of nonconformist Protestants from Ireland to New England, which, enduring for more than a century, drained Ireland of its soundest Protestant blood, and assisted in raising beyond the Atlantic the power and the spirit which, by and by, paid England home for the madness which had driven them hither." From 1689 the emigration from the North of Ireland assumed important proportions. It is estimated that 100,000 emigrants left Ireland immediately after the revolution. Three thousand males left yearly for America.† And yet in 1702 the total white population of the colonies only reached 270,000; and in 1715, with this emigration from Ireland steadily going on, it only reached 375,000. At this latter date the total white population in Pennsylvania, Virginia, North Carolina, and South Carolina—the colonies in which the Scotch and Irish principally settled—was only 129,000.‡

* Census for 1790 shows the population to have been distributed as follows:

Up Country.		Low Country.	
Burke	7,064	Camden	221
Franklin.....	885	Chatham.....	2,456
Greene.....	4,020	Effingham	1,674
Richmond	7,162	Glynn.....	193
Washington.....	3,856	Liberty.....	1,303
Wilkes.....	24,052		
Total	47,029	Total	5,847

† "Irish Settlers," p. 24.

‡ Pennsylvania and Delaware.....	43,300
Virginia.....	72,000
North Carolina.....	7,500
South Carolina.....	6,250

Total..... 129,050
(Hildreth.)

But it was not until some years later that the Scotch-Irish emigration reached its flood; coming, says Froude, from that character of people who were best calculated to make Ireland great, "the young, the courageous, the energetic, the earnest." "And the worst of it is," he adds, "that it carries off only Protestants, and reigns chiefly in the north." Froude speaks of this emigration as "an exodus," and it seemed destined to depopulate the North of Ireland. Ships came crowded to Charleston and to Philadelphia. In 1729 5,655 Irish emigrants arrived at the port of Philadelphia, and only 267 English, 43 Scotch, and 343 Germans. Ramsey states that Ireland contributed most to the population of South Carolina; Williamson tells us that the larger portion of the population of North Carolina came from Ireland; and all historians agree that the great bulk of the Irish emigration went into Pennsylvania, and thence to Maryland, Virginia, and the South. This emigration continued for more than a century. And yet after a century of emigration and a century of growth, the white population of Pennsylvania, Virginia, the Carolinas, and Georgia was only 1,285,000.* These early settlers were vigorous and long-lived. Their families were large. They multiplied with rapidity.† A striking proof of this is found in the present population of the Southeast, to which there has been practically no foreign emigration for a century. In 1880 the white population of Georgia was 816,000, and 323,000 persons born in the state resided in other portions of the country. The increase in the Carolinas and Virginia and the number of persons contributed by them to other states is equally striking.

From the Scotch and Irish settlements in Pennsylvania, Maryland, and Virginia, flowed for more than a century two streams of emigration: one along the west side of the mountains through Tennessee and Kentucky to Alabama and the Ohio Valley; the other down the east side of the mountains into the Carolinas, where it

* Distribution of white population in 1790 in round figures.

Pennsylvania.....	424,000
Virginia.....	391,000
North Carolina.....	288,000
South Carolina.....	140,000
Georgia.....	52,000

† Ramsey gives some interesting statistics in regard to the longevity of the upper country people of South Carolina and the largeness of their families. He cites the case of Mrs. Easely, of Greenville County, who was the mother of thirty-five children, though she had twins but once. (2 Ramsey, S. C., 415.)

met and mingled with the current which had flowed in through Charleston and the Southern ports, and pushed its way on into Georgia and across the mountains also into Tennessee.

Thus it is established that the Scotch and Irish from the North of Ireland largely predominated among the early settlers of the mountain and Piedmont regions of the Southeast. They and their descendants began to move into Georgia about 1773. In that year Gov. Wright purchased from the Indians that portion of Middle Georgia lying between the Oconee and the Savannah. He at once took steps to secure its settlement, and the liberal inducements then offered, which were increased later, proved very attractive to the enterprising sons of Virginia and the Carolinas. These emigrants, coming chiefly from the highlands of the older states, settled almost exclusively in Middle Georgia. As late as 1820 they were confined to that portion of the state bounded on the east by the Savannah River, on the west by the Ocmulgee, on the south by a line drawn from Macon east to the Savannah, and on the north by a northeast and southwest line a little south of the Atlanta and Charlotte road. Nearly the whole territory west of the Ocmulgee was still in the possession of the Indians. In the next decade the emigration from the Carolinas and Virginia, now greatly increased by that from Georgia itself, moved on in a southwest direction to the Chattahoochee. In 1830 it only extended to that river. By that date the other current of emigration, moving down the west side of the mountains, had passed onward through Tennessee into Alabama. Thus in 1830 a large area in the possession of the Creeks in Alabama, extending from the Chattahoochee, below Columbus, to the northern limits of that state, and a large territory in Georgia contiguous to it, lying between the Alabama line and the west bank of the Chattahoochee, in the possession of the Cherokees, was wedged in between the currents of white emigration. Around three sides of it the Scotch-Irish had already settled. When it was opened to settlement emigrants entered from all sides, but chiefly from Georgia itself and the Scotch-Irish settlements in the Carolinas, Virginia, and Tennessee.

The great current of emigration from the Northeast to the Southwest left its deepest impression in Middle Georgia. In 1850 the bulk of the population in the state was between two lines: one drawn from a point on the Chattahoochee a little below Columbus, to Macon, and thence east to the Savannah River; the other from the Chattahoochee about West Point, along the lines of the Atlanta and

West Point and the Atlanta and Charlotte roads to the Tugalo River. The same lines extended to the northeast would have included the majority of the population of the Carolinas. By this date three-fourths of the white population of the state was native born, but there was still a large emigration from Virginia and the Carolinas. Tennessee, too, had begun to add a goodly number. In 1850 there were 560,000 white people in the state. One hundred and nineteen thousand of them were born in other states. One hundred and four thousand of that number were contributed by the states just named.* South Carolina, whose up country population was overwhelmingly Scotch-Irish, has nearly doubled every other state in the number of emigrants she has contributed to Georgia.†

Having demonstrated, I trust, that the mass of the people of the state have Scotch and Irish blood in their veins, let us next consider the effect of the Scotch-Irish upon its civilization. This has been produced by causes partly external, partly internal. We cannot correctly estimate it without considering the character of the race.

From the time when the Scots left the North of Ireland to the period when the Ulster plantation was settled in 1609 Scotland was one constant theater of war. The sterility of the country, the clannish life its people led, the constant dangers to which they were exposed, the frugal manner in which their surroundings compelled them to live—all contributed to produce a brave and hardy race. Alone frequently in the mountains, forced to rely purely upon their own powers, there was developed in a marked degree not only physical courage, but that high moral courage and self-reliance which

* Total white population in 1850, 560,000.

Contributed by	
Virginia	7,000
North Carolina.....	37,500
South Carolina.....	52,000
Tennessee.....	8,000
Total.....	104,500

† White population in 1880, 816,136.

Born in other states, 136,000.	
Born in South Carolina.....	50,195
Born in North Carolina.....	24,156
Born in Alabama.....	17,000
Born in Virginia.....	14,000
Born in Tennessee.....	10,000
Total.....	115,351

has so distinguished the race and enabled it under all circumstances to stand so unswervingly for what it believed to be right and made it ready to sacrifice home, family, hope of emolument, life itself, for the dictates of conscience. [Applause.] Love of individual liberty, devotion to home and family ties, the habit of reflection, promptness and decision in action, deep religious convictions, belief in self-government, and a readiness to resist the central power in the interest of the clan were characteristics naturally growing out of the environment of the Scots. They were frequently overrun by stronger and more numerous forces, but they were never conquered. The sturdiness, endurance, and persistency of the race enabled them to surmount every form of conquest and oppression. The moment the pressure of superior power was removed the rebound occurred, and Scotland was again in arms fighting for her rights. The indomitable courage of the Scots was invincible. Their natural characteristics could not be destroyed, even by merger with other races. The Dane, the Saxon, and the Norman settled in Scotland, and their blood is liberally intermingled in the veins of the Scotch, but the virility of the Scotch blood has preserved its distinctive national traits. Not even centuries of union with England could destroy these.

The Scots were stronger for their life in Scotland, better for the blood of the Pict, the Dane, the Saxon, and the Norman. When they returned to the North of Ireland, they found nothing there to weaken or enervate, but much to temper and to strengthen. Transplanted to the wilderness of America, their environment was as well calculated to develop their courage, independence, and sturdiness of character as the lives their ancestors had led in Scotland. They were the pioneers of civilization, and stood for more than half a century as the guards and protectors of the colonists nearer the coast. To the hardships of the frontier and the wilderness was added the daily fear of Indian attacks. And then the war school of the Revolution! Is it a wonder that with the numbers the Scotch and Irish had contributed to the population of the colonies—is it a wonder that with the character stamped by the action of centuries upon their lives they should have played an important part in that great historical drama? Is it a wonder that Froude gives to them the credit of having won independence for America, and goes so far as to suggest that even Bunker Hill was borrowed from Ireland? [Applause.] It was these people and their descendants who, pouring into Middle and Upper Georgia, gave direction to its civilization.

But before we pass to the consideration of the part they have played in local affairs we should note a few general events of far-reaching importance. In the cabinet of Washington a West Indian Scotchman, Hamilton, a Virginia Scotch-Irishman, Jefferson, laid the foundation of political divisions which have run through all party lines from that day to this. In the days of nullification two Scotch-Irishmen, born near each other in South Carolina, led opposing forces, impressed their distinctive views upon all sections, and created wide political differences and stanch followers in this state and throughout the country. When it came to the sad civil war, it was a Scotch-Irishman whose mother was a Georgian the Confederacy chose as her leader; and it was a Scotch-Irishman, I believe, from the place where he was born, the Virginia county from which his father moved, and all his surroundings—his personal appearance, his traits of character—who, from the Presidential chair, controlled the sentiment of the North, and carried her victoriously through the struggle of their respective sections. Both men typical in the highest degree of the two civilizations.

Is it a wonder that the Scotch-Irish, prominent in these stirring political events, should have made an impression upon the history of this state?

Leaving the political field, let us consider a moment the material development of the century. Here too the Scotch-Irish have had an influence extending throughout the whole country. The first steamship that crossed the ocean sailed from the port of Savannah. A Scotch-Irish boy rendered that possible. Who can estimate the influence of Fulton's invention upon the civilization of the century? Go look at the ocean racer and answer that question.

The telegraph wires cover continents, underlie oceans, and outstrip time in the transmission of intelligence. A Scotch-Irish brain conceived telegraphy. Whether Henry or Morse is entitled to the credit does not matter. Both were of this race. But to the Scotch-Irish Morse the country has given the credit. [Applause.] Prof. Morse was the great grandson of the Scotch-Irishman, William Finley, who was driven from New Haven as a vagrant because he preached without special authority, to become later the President of Princeton College.

Although separated hundreds of miles, we converse with ease and recognize distinctly the voice of him with whom we talk. Alexander Graham Bell was born in Scotland. We have no right to claim him as a Scotch-Irishman, but as Scotch-Irishmen we have a right to claim close kinship with the race from which he sprung.

Thomas A. Edison—go listen to his phonograph reproduce the human voice or the sweet symphonies of music, and remember, when you do, that he too, on his mother's side, is a Scotch-Irishman. [Applause.]

In politics, in the development of the world, in giving this great government with its beneficent institutions to mankind, in the control of those forces which have revolutionized modern civilization, Scotch-Irishmen have led. [Applause.]

We cannot overestimate the effect of these external influences created by the brains and directed by the hands of Scotch-Irishmen upon the development and civilization of the state.

Within the state the race has been equally potential in molding its destinies. Most notable among the earlier settlements in upper Georgia were two on the Broad and Savannah Rivers. From Virginia came the Gilmers, Lewises, Strothers, Harvies, Mathews, Meriwethers, Bibbs, Johnsons, Crawford, Barnetts, Andrews, and McGhees; from North Carolina the Clarks, Dooleys, Murrays, Waltons, Campbells, Gilberts, Jacks, Longs, Cummings, Cobbs, and Dougherties. For years these colonists dominated Georgia. They gave tone to its civilization. They gave direction to its politics. Their descendants are scattered over the state and over the South. While we cannot claim all of them as members of our race, it predominated.

It would be invidious, where there have been so many great men, to specify any particular one, but there are Georgians who believe that William H. Crawford should head the list. [Applause.] Gov. Clark and Gov. Troup led the opposing parties for years. Troup had the gallant Scotch blood of McIntosh in his veins, and it showed itself when he proclaimed: "The argument is exhausted; we stand by our arms." And Clark was a Scotch-Irishman from North Carolina.

Later, during the exciting political period that immediately antedated the war, we find the matchless Benjamin H. Hill speaking for the nation. [Applause.] We also find that sharp, shrill voice of one who showed the race from which he sprung, when he declared that in politics he "toted his own skillet," raised for the Union. No man was more independent in character, and no man has left a greater impression upon the history of the state than Alexander H. Stephens. [Applause.] Governor, speaker, cabinet officer, general, Howell Cobb was the equal of any man in the Union. [Applause.] The peer of either in intellectual ability, nearer even to the people of that day

than his great rivals, was the Scotch-Irish boy who had driven his wagon from South Carolina into Georgia: Joseph E. Brown. [Applause.] When the war came on and men buckled on the sword, what two soldiers on either side fought harder, more bravely, or more gloriously than Longstreet and Gordon. [Applause.]

And since the war, "in the piping times of peace," who have contributed more to the material development of the state than the plain Scotch-Irish citizens; who, when the war was over, settled quietly down to work? [Applause.] They have written their history in their achievements.

We cannot estimate the influence of the Scotch and Irish upon the civilization of the state without giving special consideration to the part men of that blood have played in educating the people and directing their religious convictions. Who can estimate the influence of such men as Bishop Elliott and Bishop Pierce and Moses Waddell, and hundreds of others whom I wish I had time to mention—among them the noble Scotch-Irish ministers of this city of ours who have contributed so much to elevate its morals and advance its civilization? Nor have I time to mention the names of the eminent Scotch-Irishmen who have presided over our schools and colleges, but it is interesting to note the number of men of Scotch-Irish descent who have been trustees of the State University. The first four Presidents were Scotch-Irishmen: Joseph Meigs, John Brown, Robert Findley, and Moses Waddell. From 1801 to 1827 Scotch-Irishmen presided over that institution; and to Moses Waddell specially is due the education of many of the men of this state who have attained national reputations.

In every field of labor and of thought the Scotch-Irish of the state have distinguished themselves. The field of individual effort and success offers a rich mine for the Scotch-Irish historian of the state. But I must content myself with the statement that at the bar and on the bench, in medicine and in surgery, in the pulpit and in the press, in business of every character, men with Scotch-Irish blood in their veins have taken foremost places. They have furnished the majority of the Governors of the state since 1786.* At

* The following Governors are said to have been of Scotch and Irish descent: John Houston, George Walton, Stephen Heard, George Matthews, John Milledge, David B. Mitchell, Peter Early, George M. Troup, John Clarke, George R. Gilmer, Wilson Lumpkin, Charles J. McDonald, George W. Crawford, George W. Townes, Howell Cobb, Joseph E. Brown, Charles J. Jenkins, Alexander H. Stephens, Henry McDaniel, John B. Gordon, William J. Northen.

present, with that characteristic of taking no more than they can get, they fill nearly every Statehouse office. The Governor, the Treasurer, the Secretary of State, the Commissioner of Education, the Chairman of the Railroad Commission, the Commissioner of Agriculture, the Librarian, the Adjutant General, and a majority of the members of the Supreme Court, the final custodian of our rights, have Scotch-Irish blood in their veins.

From the facts presented it is clear that the white population occupying the mountain and highlands of this state and the Southeast are entirely homogeneous. This entire section is inhabited by men of English, Welsh, Scotch, and Irish blood, who, descended from revolutionary ancestors, naturally have the clearest conception of the genius and spirit of our institutions and the most ardent love of individual liberty and local self-government. Schooled for generations by hardship and adversity, they retain in the highest degree the vigor of the races from which they sprung.

I know it is sometimes thought, and sometimes said, that the Southern people are not active, energetic, and enterprising; that they have lost the vigor of the old stock. This is a mistake. Let the hard-fought battles of the civil war and the history of this state for the last quarter of a century, with all its splendid achievements and the rapidity with which these people have rebuilt the waste places bear testimony. Let the activity, enterprise, and progress of this beautiful city testify. Col. Adair called attention yesterday to the fact that in a canvass made by Mr. Grady it was discovered that most of her prominent men were natives of this or adjoining states. Let me give you another proof: In the census of 1880 there were 37,000 people in Atlanta. All but 1,400 were born in America, and all but 2,400 more were born in Georgia, the Carolinas, Virginia, and Tennessee. [Applause.]

There is another fact which should be borne in mind. The Scotch-Irish carried with them to Ulster, when they were plain Scotchmen, the art of manufacturing. They caused Ulster to flourish with factories. Much of the same skill and the same ingenuity to be found in the population of this whole section is now wasted. Remember the great inventors to whom I have alluded, and then remember that the Scotch-Irish race of Georgia and the surrounding states is capable of the highest skill. Utilize it, and one day the Southeast will reach the highest rank throughout the world in manufacturing. [Applause.] You know your natural advantages; the present points to the races to which you come, and says: "No people are

capable of higher attainments. Open the doors of future greatness."

But the duty of our race is higher than that of developing the mere material prosperity of the country. The preservation of the great principles for which our forefathers fought is our noblest duty. They were brave and courageous, they were noble and true. In the contests of the future let us emulate their example. Upon the purity, simplicity, and temperance of our lives we must rely for the transmission to unborn generations of the physical strength required to withstand the fierce competition that will exist in this state and country when hundreds shall have become thousands, and thousands millions. Upon the church and the schoolhouse and the college we must rely for the deep moral conviction and the high mental endowment which will enable posterity to meet and solve the problems of the future. Upon strict adherence to principle and courageous defense of right we must rely for the maintenance of those institutions which give to the central government all the powers necessary for the general welfare, and reserve to states and communities the exercise of that local self-government absolutely essential to individual freedom. May each succeeding generation through distant ages bless their fathers for the transmission of these traits of character and the preservation of this priceless form of government! [Prolonged applause.]

THE IRELAND OF TO-DAY.

BY DR. JOHN HALL, OF NEW YORK.

Mr. President, Ladies, and Gentlemen: On the same day, I have learned, on which I was born, an aunt of mine, the mother of a large family, with her husband sailed for Canada, and of course I used to hear of them from time to time as the years passed on. When I was a visitor to this country in the year 1867, I managed to get a few days to make a visit to her and her household in Canada. They persuaded me to stay over a Sabbath, and of course they gave me an opportunity to preach in the church. One of the elders of the Church, a cousin of mine, made this statement to me before the beginning of the services: "There is not a family in the Church that is not related to you by blood, so that you needn't have the least hesitation in saying to us 'Men and Brethren.'" Now, ladies and gentlemen, I am bound to say that I feel somewhat in this frame of mind as I stand up to speak to you here in Atlanta. [Applause.] You have been so kind, so genial, so courteous, and you have told me so much regarding the people of my race who are in this state and a round about it, and I have had the privilege of being introduced to so many of you with whose kindred, judging from names and from other considerations, I was conversant in the old world, that I am free to say that I feel at home among you. I feel that I can, with perfect honesty, and in a way that is true to the truth of things, speak to you as "Men and Brethren."

To-day a lady—I will not put in those adjectives that you sometimes hear in that connection, beautiful, and charming, and lovely, and so on—but a young lady summoned me over to this side of this room and after a few pleasant words said: "My grandmother was named Hall, and I want therefore to put this bouquet into your hand," and she gave me a very beautiful bouquet. I am not very sure that she did not learn from some quarter that my speaking and preaching were both singularly devoid of flowers, rhetorical and oratorical, and so, possibly, she intended to give me a little suggestion in the delicate and gentle womanly way in which women instinctively have the power of making suggestions and giving hints that we bigger human beings are not at all able to rival.

I shall not attempt to bring the flowers here, but I will say a word to you if you will kindly allow me, in relation to that particular province to which in various ways so many allusions are naturally made by a congress like this. I allude to the province of Ulster in the North of Ireland. I have sometimes noticed a little confusion of mind in relation to the phrase "Scotch-Irish," as if it meant that Scotch people had come over and intermarried with the native Irish, and that thus a combination of two races, two places, two nationalities had taken place. That is by no means the state of the case. On the contrary, with kindly good feeling in various directions, the Scotch people kept to the Scotch people, and they are called Scotch-Irish from purely local, geographical reasons, and not from any union of the kind that I have alluded to. I haven't the least doubt that their being in Ireland and in close contact with the native people of that land, and their circumstances there, had some influence in the developing of the character, in the broadening of the sympathies, in the extending of the range of thought and action of the Scotch-Irish people; but they are Scotch through and through, they are Scottish out and out, and they are Irish because, in the providence of God, they were sent for some generations to the land that I am permitted to speak of as the land of my birth.

Now, I have had the pleasure of going over for many years, from summer to summer, to the old world, and of course I go always to the home at which I was born. I happened to be the eldest child of the family, and so I am in possession of the modest little place on which they settled. I am one of the seventh generation after their coming over from old Scotland, and I never go over, of course, without renewing the pleasant acquaintances with the people among whom I grew up as a child and as a boy, and in whom, as a matter of course, I still feel the deepest and the liveliest interest. I was last summer, as usual, in that region, and I have thought that it would, perhaps, interest many of you if I were to say a few things to you as to the condition of the people of the province who are the blood relations of so many in this audience.

To begin with, then, let me say a word about the homes of the Ulster people. Outside the towns the people live by their farms, and I dare say some of you can remember what the character of the house was in which the Ulster farmer lived, modest in design, and frequently uncomfortable, one story high, built of earth or stone, the roof thatched, with a middle room which was called the kitchen, where the cooking went on and where the family lived a good deal of the time. At one end was the section where the sleeping apartments were, and frequently at the

other end, what was emphatically *the* room which did duty as a parlor or drawing-room, with, very frequently, a handsome mahogany table and sometimes a handsome set of mahogany drawers, in which, I am bound to say from my observation and in some measure from my experience as gentle, as genial, and as real hospitality used to be dispensed as one can find in more magnificent mansions in any part of the world. [Applause.] A great change has taken place in the matter of these homes, for many of them have been exchanged for handsome two-story houses, carefully ceiled, with modern windows, and when you enter their homes you find that carpets have taken the place of the earthen floors that used to be, with here and there musical instruments, cases of books and various other things, indicating extended culture and improved general conditions on the part of many of these people. I think that statement is true generally in relation to the whole of the portion of the province that is occupied by the Protestant people.

It is fair to say that in point of agricultural progress I have been pleased and delighted from year to year. The whole reaping used to be done with the hook, as it is sometimes called. The sickle is the proper classical word. These instruments have given place in a great degree to reaping machines, and the immense amount of work that used to be done by hand is now done by machinery. Not only is that the case, but a great change has taken place in relation to a class of houses that used to be called in my childhood "cotter houses." To a large extent they have disappeared; that element has been thinned off, and the necessity has risen, in consequence, of doing a good deal of the work that was done by hand by the aid of machinery. I never saw the province of Ulster, in the matter of the homes of the people, in the matter of the harvests, in the matter of their comforts, in apparently a more happy and prosperous condition than I have seen them in the last year and the year before.

Now as to the towns, the names of many of which are familiar to you, I think that in most of these towns there is a conspicuous progress. In many of those which some of you can recollect there is a steady progress. There is no boom; that is not the way among the Irish people, but there has been steady, diligent, regular work, and there is a greater degree of what might be called social and civil purity in the towns, that I think we can all admire, and for which the people have cause to be thankful. You go to Belfast. It is now the most important town in the province of Ulster, and probably the most important in all Ireland. In fact, it is virtually the capital now; in population it is equal to Dublin, if not ahead of it; in manufactures, in various forms

of industry in which employment is given to great numbers of people, it is a long way ahead of the nominal capital, and the statement is made that the province of Ulster, one of the four provinces of the island, is paying on an average about 46 per cent. of the taxes of the whole island. If you should have occasion to cross the ocean, as some of you doubtless will, from time to time, you will be told of beautiful and magnificent steamers, like the "Teutonic," like the "Majestic;" those steamers have been built in the docks of the city of Belfast, for it is a city now. I was taken over the docks of a great shipbuilding company in that city last summer, and I have seen the principal cities of Europe, and I have seen some cities upon this continent; but I am bound to say that I never saw anything to compare with the skill and adaptation of the docks that have been constructed there for the carrying on of the great shipbuilding work of which Belfast is now becoming an important center.

I regret to say that in parts of Ireland outside of Belfast and Ulster distilling and brewing are the most remunerative forms of the use of capital that you can find. That is all I have to say upon that particular aspect of the case.

There are some other things in which you would naturally feel some interest. Take the question of education. Many of you know that forty or fifty years ago when the average Irishman—I don't say the Scotch-Irishman—came over to this country, the most that he was supposed to be capable of doing was the work of a navvy or something else where mere hand power was needed. There has been a system of education maintained by the British Government for a generation past that has told upon the whole population to a degree, and the result is now that the average young Irishman when he comes to this country is ready to take a place in the dry goods house or some other business, or where reading and writing and arithmetic are necessary preparations for his work; but in the province of Ulster especially the cause of education is steadily and continuously advancing. There are two colleges in Belfast and a college in Londonderry that I think will compare favorably with any similar institution in almost any part of the world. Then there is a Ladies' college, now known as Victoria College. Some of the young ladies who were students of that college have been taken over to the great competitive examinations in England, and they have achieved such conspicuous success as directed the most favorable notice to the institution with which they are connected; and I am glad to say that in the civil service examinations in connection with the British Empire a great number of young men who were educated in Ireland

have been successful. The result is that they are sent to India or some other of the British colonies, and thus secure valuable and remunerative employment. One result of this is that we are getting into the United States now a smaller proportion than we used to get of the thoroughly educated and competent men, because these openings are made. The province of Ulster two or three generations ago was ahead of the other three provinces in educational matters. It is keeping that place relatively with the other three provinces, and we have the greatest reason to rejoice over the earnest and intelligent prosecution of education for the benefit of the people of that northern province.

Now perhaps it will not be out of the way if I say a word to you about another matter—namely, the Churches as we find them in the province of Ulster. I do not hesitate to speak of them, because I am one of those who believe that the strongest and the best elements in the Scotch-Irish character are due to the influences which it is the business of the Church to bring to bear upon the judgment and the consciences of the people. We will begin with the Baptist brethren. They are not at all a numerous body in Ireland, but there are some of them there, and a very good people, and it is a pleasure to me to say that they have been making much advance in proportion to their numbers, and I am sure are bearing testimony to the truth in the places where, in the providence of God, their Churches are established. The same is true of the Congregationalists and the Methodists. Then you pass to the Episcopalians. They are comparatively strong through Ulster; but they are, of course, comparatively feeble and scattered through a large proportion of the other three provinces. I am bound to say that the Episcopal Church has been keeping its ground since disestablishment. It has probably been increased in this manner, for while the laity had comparatively little to do with its operations before disestablishment, since disestablishment the laity have been called into various places in assemblies, in congresses, in conventions, and so on, and they are taking a personal and practical interest in the work of the Church, which I think they did not before; and while there are some things that I would be inclined still to criticize, I am bound to say that the Protestant Episcopal Church, as we call it, is with increasing ardor and earnestness trying to do its work in Ulster and over the other provinces of the land. Then next come the Presbyterians. Many of you perhaps do not know exactly what the statistics of the Church in Ulster and over Ireland are. Of course the great bulk of its congregations you find in the province of Ulster, but there are eight or ten congregations in Dublin, some in Cork, Kilkenny, and the other points of like kind scattered

over the other three provinces. There are altogether somewhat over six hundred Presbyterian congregations, and although the temptation to me, at a distance from a Church in which I was brought up, and which with my whole heart I truly love, is perhaps to dwell upon the virtues and shut my eyes to any defects, yet I am bound to say, and I think I say it truly and with sincerity, that for earnestness, for diligence, for consistency, for systematic and effective teaching of substantial truth to the people, there is not in Europe any body of clergy that will stand higher than the ministry of that Church, and there is not any body of people that will take a higher place in degree of intelligence, of purity, and of liberality. [Applause.]

Now perhaps I may be permitted to allude to a matter that is engaging the attention of Ulster and every other portion of Ireland. I allude to the political discussion that has been going on there many years, and to the impression on the part of many people that, should Mr. Gladstone come into power again, there will be developed a system of political policy that would be practically upon the same lines as the repeal movement that was agitated a generation ago, and that ultimately fell to the ground. I will only state to you facts upon that matter. I think to a man—I do not know of as many exceptions as the fingers upon my hand—to a man the Protestant clergy of all denominations and the Protestant people regard with the greatest fear and apprehension the steps of the movement that is expected to be carried or to be pushed if Mr. Gladstone, that distinguished statesman, should come into power. So strong is the feeling, that the people of the various denominations have leagued themselves together, not under any party name, but they have leagued themselves together to protest against such changes as have been demanded, including the Parliament in Dublin, supervision of the police, of education, of the military, etc.; and, seeing that the Nonconformists in England and Scotland, with indiscriminating love for liberty and with imperfect understanding of the case, have been taking the ground that is supposed to be Mr. Gladstone's ground, these Protestant Christians have decided to send over some hundred delegates to England and Scotland to instruct these people upon the actual facts of the case, and to make them understand that while they would approve of certain local changes, certain county reforms, certain changes in local government and administration, yet they would look upon the policy that is accredited—whether justly or unjustly it is not for me to say—to that distinguished statesman, as subversive of the real prosperity of the island and as destructive, in all probability, of their comfort and their safety as residents of the island.

[Applause.] Do not understand me as expressing convictions with a view to persuade you. My convictions are founded substantially upon the ground that they take, and, ladies and gentlemen, if you accept to be true those most eloquent statements that were made to us last night and which you applauded, regarding the prudence, the wisdom, the foresight, the sagacity, the integrity of my countrymen and the people of my race, the Scotch-Irish race—if you accept all those, then you must surely come to the conclusion that it is not without reason that this attitude of antagonism is taken to what is known commonly as the Home Rule policy. [Applause.]

This is the fourth time that I have been at this delightful Congress, and once or twice I have told some of my friends that when I am here I have had brought to mind a little story for which an English author gets the credit and the moral of which seems to be quite necessary to myself. I do not speak for anybody else. According to that little story, a bright girl was in the habit of reciting to her friends and acquaintances a long catalogue of her own virtues and personal excellencies, and she always wound up with a statement like this when she had concluded the lengthened list: "But I am not proud, for Ma says that is sinful." [Laughter.] I feel the necessity of coming to some ground like that when I come to these delightful Congresses. I hear so much of laudation, so much of hearty praise which I am bound to say is sustained by facts, and so many of these facts, I am free to say, in relation to these United States, new to me, that I do feel that there is a necessity to keep down self-complacency. [Laughter.]

I have only one word to say as I conclude, thanking you for the attention with which you have listened to me. Great numbers of our countrymen profess to have made brilliant successes in this land. Thank God that great numbers of them now are in conditions of thriftiness and of influence; but there are still numbers of them that are in comparative ignorance and comparative poverty, in need of friends, in need of loving agencies to be brought to bear upon them. Descriptions have been given me of some of these men and women and children in the valleys between the mountains over this magnificent region, where the public schools do not provide, and have not provided, adequate opportunities for teaching; where a strong, sturdy, vigorous race has grown up combating with external difficulties, but with comparatively little education, and in many instances without the means of grace. Ladies and gentlemen, there is a Latin proverb to the effect that the corruptions of the best things are the worst; and if these strong, sturdy, energetic, vigorous Scotch-Irish people are not upon the lines

of intelligence, the lines of purity, the lines of sobriety, the lines of virtue, then the very natural qualities that they possess become the greater facilities for them of going astray, and astray on a track that leads to destruction. Wherever you can hold out a loving hand to them, wherever you can send the Book and the schoolmaster to them, wherever you can send the Sunday school teacher to them, wherever you can send the minister to them, wherever you can try to bring to bear upon them the forces that made our race in the face of innumerable difficulties, do so in the love and the fear of God. They are of our blood; they are of our race; they bear our names; they have gone through hard struggles; if we can hold out to them a loving, brotherly, gentle, Christian hand and lift them up, we shall be doing good to the land; we shall be doing indescribable good to them; and we shall be honoring those who gave us the benefits and the blessings for which we are to be profoundly thankful to our Creator. [Applause.]

THE SCOTCH-IRISH—WHO ARE THEY? AND WHAT ARE THEY?

CONTRIBUTED BY A. GIVEN, M.D., OF LOUISVILLE, KY.

It is generally supposed that the race called "Scotch-Irish" had its origin from the union of the Scotch and the Irish. That is to say, if a Scotchman marries an Irish lady from the South of Ireland, who is a Celt of the ancient tribe of Tuatha De Danann, the offspring will be Scotch-Irish. While that is true, yet there was originally an unmixed race called "Scotch-Irish."

A writer has lately advanced the idea that there is not a distinct race known in history as "Scotch-Irish." If we have with us German-Americans, then upon the same principle there was once a people in Ireland called "Scotch-Irish." That is to say, a race called "Milesians" or "Scoti," located in Ireland and became world-renowned as advocates of learning, morals, and Christian civilization, which has never been surpassed by any other race.

The Scots, as a distinct race, are supposed to have migrated from Asia to Europe in an early day. Their history, however, is obscure until we find them located on an island called "Ireland." That is to say, they were Scots by origin, and Irish by choice. They called the island "Scot" or "Scotland." Hence after the island took the name of "Hibernia" or "Ireland," the inhabitants were called "Erse" or "Irish." So also, when the Scots who were born in Ireland settled in Caledonia, they were called "Erse" by the Caledonians (Caledones and Picts) to distinguish them as being of Irish birth. Therefore, the Scots of Scotland and the Irish in the North of Ireland, who are descended from the ancient Scoti, are the real Scotch-Irish; and when the race was crossed by intermarriage with the Caledonians, the offspring was said to be of Scotch-Irish descent. In history, however, the people of Scotland are known as "Scots," and those of Ireland are called "Irish;" and yet the people of the North of Ireland are a distinct race from those of the South. That is to say, the former are said to be a Celtic race called "Scotch-Irish," while the latter are Celtic Irish, belonging to an entirely different tribe.

The history of the Scotch-Irish race is exceedingly interesting to those who admire all that is lovely in a true Christian character, all that is elevating in morals and honorable in politics. They are indeed a chosen race, for all through the ages they have had a sublime regard for civil and religious liberty, and a devotion to a code of morals unsurpassed by the Hebrews in their best days.

When Christianity dawned upon a world in moral darkness, the Scotch-Irish were among the first to catch its refulgent rays as they began to beam upon Europe, and by accepting its teachings they were soon converted into a noble race of Christian men and women.

History reveals five principal or grand characteristics in the life of the Scotch-Irish race.

1. They are of ancient origin. It is said that Japheth, the third son of Noah, was the father of the Indo-pelasgian race, and that Gomer, his eldest son, was the progenitor of the Gaelic or Celtic race, five branches of which settled in Hibernia and Caledonia. Hence we have those countries to examine in search of the history of the Scotch-Irish race.

HIBERNIA, OR IRELAND.

We learn from "Alden's Manifold Cyclopedia" that "Irish historians claim that their country was first inhabited by Celts under Nemedius, and after remaining two hundred and seventeen years they left the island in three bands or tribes: the Firbolgs, Tuatha De Danann, and Cymri. The Firbolgs returned to Ireland and established a kingdom, 1934 B.C.; but after thirty-six years they were driven out by their kinsmen, the Tuatha De Danann."

It is supposed by many historians that the Milesians or Scoti under Heber and Hereman came over from Galicia, Spain, 500 B.C. and conquered Ireland, and set up a kingdom which had one hundred and seventy-one reigning kings. They called the island "Scotia" or "Scotland," and held undisputed sway for several hundred years. I think it probable that when the tribe left the plain of Shinar they first settled in Iona, Asia Minor, and near or in Miletus, and when they went into Spain under their King Milesius, they assumed or were given the name of "Milesians" or "Scoti." After establishing themselves in Ireland, they sent out colonies to settle Caledonia and Britain, as we shall see hereafter.

The Scoti embraced Christianity soon after the apostles were scattered from Palestine; and they maintained their own ecclesiastical polity until finally subdued by the missionaries of Rome.

The pope of Rome, having gained ecclesiastical sway over Ireland,

suppressed Culdeeism and issued his bull 1174, granting the temporal kingdom of Ireland to Henry II. of England upon the payment of a stipulated fee. Thus was combined the throne of England and the ecclesiastical power of Rome to overthrow the civil and religious authority of the Scotch-Irish in Ireland. As one province after another had to submit to a foreign yoke, the Scotch-Irish retreated to the north, leaving the invaders and the ancient Celts to inhabit the conquered territory. The last kingdom to submit to England was Ulster.

About the year 1175 De Courci, an English knight, determined to try to subjugate Ulster. "It is said that in defiance of all authority, he set off at the head of a band of soldiers for Downpatrick, the capital of Ulster. The inhabitants of the city were aroused at day-break from their sleep by the sound of the English bugles, and starting up saw the streets filled with armed troops. The houses were forced open and plundered, and the soldiers were soon masters of the town. O'Niel, the king of Ulster, came forward boldly to oppose the invaders, and a hard-fought battle took place, which ended in the complete overthrow of the Irish, and the establishment of De Courci's authority in Ulster." It is proper to say that the people of Ulster were taken by surprise, as they were then obedient subjects of ecclesiastical Rome, and King Henry II. had agreed to allow every province to remain undisturbed that paid its tribute for the pope.

The Scotch-Irish of Ulster having been overpowered by England and being forced to adopt the semichristian civilization of Pagan Rome, soon relapsed into idolatry, and became demoralized as a race. It is not true, however, as some would have us believe, that the old Culdee faith was wholly obliterated from the minds and hearts of the ancient Scotch-Irish of Ulster during the Dark Ages.

As their progenitors had kept the faith untarnished in the Highlands of Scotland, it is highly probable that they kept up a communication with their brethren in Ireland, and thus by tradition some of them at least were aware of the struggle of their forefathers to maintain the old Culdee faith of civil and religious liberty.

CALEDONIA, OR SCOTLAND.

Amid the conflicting views of historians we may reasonably conclude that Caledonia was first settled by two Celtic tribes, the Caledones and the Picts. The former were probably the first settlers,

from whom the country took its name. It appears that the Picts became the ruling power, and established the Pictish monarchy, and the inhabitants were afterward known as "Caledonians."

The views of writers conflict as to the early history of Caledonia. It is probable that the Caledones and the Picts had petty kingdoms. But finally the Picts conquered the Caledonians and established the Pictish monarchy over the whole of Caledonia, except that portion which had been subdued by the Scotch-Irish. It appears from undoubted history that the latter conquered the Britons in the *Lowlands* and laid the foundation for the Caledonian or Scottish monarchy.

It is difficult to arrive at the exact date when the Scotch-Irish emigrated from Ireland to Caledonia. In looking over "Hayden's Book of Dates," we find it stated that Fergus I. founded the Caledonian monarchy 330 B.C. As evidence that he was neither a Caledone nor a Pict, I quote from Anderson: "Fergus, a brave prince, came from Ireland with an army of Scots, and was chosen king. Having defeated the Britons and slain their king, Cœlus, the kingdom of the Scots was entailed upon his posterity forever. He went to Ireland, and having settled his affairs there, was drowned on his return, launching from the shore near the harbor called "Carrickfergus to this day."

Thus we find the Scotch-Irish invading Caledonia 330 B.C., or about one hundred and seventy years after their forefathers, the Scoti, settled in Ireland.

After the death of Fergus I., we know but little of the history of the Scots in Caledonia until the second importation from Ireland. Venerable Bede, in speaking of Caledonia, says: "It retained this name until A.D. 258, when it was invaded by a tribe from Ireland and called 'Scotia.' The ancient inhabitants appear to have been Caledonians and Picts, tribes of the Celts." In speaking of the third importation of Scotch-Irish from Ireland, A.D. 306, Bede says: "The Scots, having driven the Picts into the north, settled in the Lowlands and gave their name to the whole country. Hence the remarkable distinction of language, habits, customs, and persons between the Highlanders and the southern inhabitants." This distinction is due, in a great measure, to the fact that the Scotch-Irish intermarried with the Caledones and the Picts in the north, and became one people in language, etc.; while on the other hand, the Scotch-Irish also intermarried with the ancient Britons in the north of England, and hence the difference between the north and south of Scotland at the

present time. Thus, then, the Highlanders of to-day are Scotch-Irish as well as the Lowlanders and those in the North of Ireland.

We find Eugenius I. on the throne of Caledonia, A.D. 357. He was killed in battle by Maximus, the Roman general, and the confederate Picts. Boece and Buchanan say that "with this battle ended the kingdom of the Scots, after having existed from the coronation of Fergus I., a period of seven hundred and six years."

Anderson tells us that Fergus II. again revived the Caledonian monarchy, A.D. 404. Hayden says that "after many wars, Kenneth II., king of the Scoti, subdued the Caledonians and Picts, and united the whole country under one monarchy, A.D. 838, then named Scotland, and in A.D. 843 he became the first sole monarch of all Scotland."

Historians tell us that Kenneth was the son of Alpin, king of the Scots, who was descended, in the female line, from the ancient sovereign of the Picts. Thus we see the early amalgamation of the Scotch-Irish and the Caledonians, and hence the disagreement of historians as to the real founders of the Caledonian monarchy. Or in other words, they failed to make the proper distinction between the Pictish kingdom in the north and the Scotch-Irish kingdom in the south, which was afterward called the "Caledonian Monarchy," of which Fergus I. was the founder, and Kenneth II. became the first sole monarch.

It is probable that Caledonia was divided up into petty kingdoms until the establishment of the Pictish monarchy in the Highlands. Prior to that time, however, the Scotch-Irish had founded the Caledonian monarchy in the Lowlands.

From A.D. 843 the Caledonians and the Scotch-Irish became one nation, and were afterward known in history as "Scots," while the Scotch-Irish in Ireland were known as the "Irish" until after the "plantation of the Lowlanders in Ireland," when the term "Scotch-Irish" was revived, and is now applied to all those who have any Scotch-Irish blood in their veins.

The question, "Who are the Scotch-Irish?" having been answered in accordance with the best light before us, and as the origin of the Milesians or Scoti is obscure prior to their coming to Spain, I wish to state the fact that, as their history is being unfolded, there is some evidence that they may have been of Semitic origin instead of Japhetic, as heretofore taught. It is believed by some that the Scoti descended from the Danites or Danes, and the reasons given are logical.

It is said that an old Celtic manuscript has been found in the North of Ireland, which when fully deciphered will probably throw some light on the subject. It contains some Hebrew words or phrases, thus showing that the writer at some time was acquainted with the Hebrew language by tradition or otherwise.

It is evident that the Scoti were much more refined and intelligent than the Celtic tribes by which they were surrounded, and made much more rapid progress in Christian civilization, thus showing that their ancestors must have been civilized at some time prior to their leaving Asia.

It is a remarkable coincident that the Hebrews took their name from Heber, the great-grandson of Shem; and it is said "that Heber, a Milesian prince from Galatia, conquered Ireland and called it 'Scotia' or 'Scotland,'" thus showing that they must have been familiar with the Hebrews at some time in order to adopt their names.

There is a legend that after the destruction of the temple in Jerusalem, a high priest took the ark of the covenant, the breastplate of the high priest, Aaron's rod, etc., and secreted them. Many years afterward those emblems, together with a female descendant of the deposed king of Judea, were carried to the North of Ireland for safety; where the Jewess married the king of the Scoti on condition that her heirs should inherit the title of the throne. After her death, the remains, together with the emblems of the temple, were deposited in a mound or tomb, and no one was ever allowed to stick a pick in the sacred spot, and for ages the spot has been forgotten. Whether there is any truth in the story or not, there is a fascination surrounding the subject that is worthy of a critical examination by expert antiquarians.

If such emblems were found, the mystery so long surrounding the lost tribes and the Jewish race would begin to unfold, and the prophecy relating to their return to their native land, and the reestablishment of their theocratic government in Palestine would seem probable in the near future, as we shall hereafter see that it is claimed that the Anglo-Saxon race is descended from Joseph's sons, and hence is a part of the *lost tribes*. If that is true, and if it be true that the Jewess, who married the king of the Scoti on condition that her heirs should inherit the title of the throne, was in the line of Jewish monarchs, and if, according to prophecy, the *lost tribes* and the Jews are again to be united under one government, then is it not evident that the throne has been partially reestablished since

Victoria of England, who descended from the Scotch-Irish in the line of the Jewess queen of the Scoti, is now supposed to be reigning over two branches of the lost tribes of Israel?

The prophecy will not be complete until the Jews unite with the *lost tribes* in reëstablishing the Hebrew throne in Palestine. This can be accomplished at any time by the aid of England, when the Jews are prepared to accept the result.

Many years ago I became interested in the history of the "Lost Tribes of Israel," and I determined to examine the history, habits, peculiarity, and family relations of every known tribe and nation on earth to see if a trace of them could be found. After a careful examination of the origin, character; and peculiarities of that remarkable race called "Scotch-Irish," and their similarity, religiously, to the ancient Hebrews, I came to the conclusion that if they are not a part of the *lost tribes*, then I know not where to find them. One thing is certain: I know of no race which will be better prepared by religious training, faith, and morals than the Scotch-Irish, to meet and welcome the Saviour at his second coming to Jerusalem.

The fact that the manuscript referred to is written in the Celtic language cuts no figure, other things being true, as to the probability of the Scoti being Shemites. For the *lost tribes* were expelled from Palestine 721 B.C., and hence, having been wanderers among so many nations, and having lived so long with the Celts, they naturally adopted their language, as the Jews have done in every nation to which they have been scattered.

2. The Scotch-Irish embraced Christianity soon after its promulgation by Christ and his apostles. This fact is admitted by all writers on the subject; and, strange as it may seem, nearly all Church histories that are written for the general public fail to give the distinctive characteristics of the early religious training and faith of the Scotch-Irish, and the reader is led to infer that their civil and religious views were the outgrowth of the Reformation; while the reverse is true.

Baronius, the Roman Catholic historian, says that "Christianity was carried to the British Isles A.D. 35." Others state that the Scots received the gospel A.D. 63. Spotswood, Buchanan, and others assert that during Domitian's persecution (A.D. 95) some of John's disciples preached the gospel in Scotland. Tertullian, who was born sixty years after the death of the apostle John, says that during his day, Scotia, meaning Ireland and Scotland, were subject to Christ.

The early Christians among the Scotch-Irish, the English, and the Welsh were called "Culdees"—"Cultores dei, worshipers of God."

3. The Scotch-Irish have always been a missionary people. This is fully demonstrated by the fact that at a very early period we find their missionaries Christianizing Britain and other countries. About the year A.D. 525, Succathus, afterward called "Patricious" or "Patrick," son of a Scottish deacon, visited Ireland, where he did a wonderful work, not only among his brethren, the Scotch-Irish, but also among the Celtic-Irish.

It was that illustrious personage who introduced the "shamrock" as a "simile of the Trinity, to give the Irish an ocular demonstration of the possibility of three uniting in one, and one in three."

After the Saxons subdued the Britons, they established the pagan religion in the country, and the Christians were driven into Scotland and Wales. It was not long, however, until the Culdee missionaries began again to Christianize England.

About the year A.D. 564 Columkille or Columba, a Scotch-Irishman from the North of Ireland, went over with twelve companions to the isle of Iona and established a theological college with a view of preparing missionaries to help their kinsmen convert the Picts in the North of Scotland.

The Rev. J. V. Moore, D.D., in his history of the "Culdee Church," says: "The institutions of Iona were not designed to cultivate eremites and solitary ascetics, but to train Christian scholars and missionaries, who would go forth as soldiers of Christ, trained to conquer and occupy the outlying territory of heathenism. This it did to an extent that is amazing, and only beginning to be understood by the laborious researches of German scholars, who show that this Scottish Church did more to carry a *pure* gospel to *all parts of Great Britain*, France, Germany, and Switzerland during the sixth and seventh and eighth centuries than all Christendom besides, and with this gospel, to diffuse letters and science, industry and civilization." Some of their distinguished missionaries of an early day were Columba, founder of the famous college at Iona; Columbanus, founder of Bobbis, North Italy; Gallus, of St. Gall, in Switzerland; and Fergal or Virgillius, evangelizer of Corinthia, a part of ancient Illyria.

Had it not been for the interference of the Church of Rome, the Culdee missionaries would have Christianized the Anglo-Saxon pagans of Britain, and hence England would to-day be under the ecclesiastical polity of the Scotch-Irish. As evidence of this fact, I again quote from Dr. Moore: "When Gregory became pope, he re-

membered the vow he had made, and sent a deputation to convert England, which, after laboring for a time in the South of England, met these Culdee laborers at work in the north." The radical difference between the Culdee faith and the Romish is shown by the fact that they could not labor together, and that the Romish missionaries found that the expulsion of the Culdees was necessary to their success. Milman, in his "Latin Christianity," in speaking of this collision, says: "One half of the island had been converted by the monks from Scotland; the other, by those of Rome. They were opposed on certain points of discipline, hardly of less importance than vital truths of the gospel."

Thus we see that the Scotch-Irish Church was a missionary Church from its foundation until driven from its field of Christian civilization by the iron hand of an ecclesiastical despot.

The pure gospel flame, however, which had been kindled by divine power in the East, was destined at last to consume the dross of a worldly churchism and a corrupt semichristian civilization. Its brilliancy, which was intended to light up every nook and corner of the earth, and expel the moral darkness from the human family, was only hidden for a time by the dazzling robes of a frail, back-sliding *hierarchy* and a debauched throne, in union with a corrupt amalgamation of paganism, superstition, and a semichristian civilization.

At the dawn of the Reformation, the descendants of those old Scotch-Irish, who had ever been true to their faith all along the Dark Ages, again came out from their forced seclusion, and once more unfurled the Culdee banner of the "shamrock and the thistle," and by the old missionary spirit rolled back the dark pall that hung over Church and state and retarded their progress and prosperity so long.

The efforts of the Culdee missionaries in England, though retarded, were not lost, for the doctrine of civil and religious liberty of the Scotch-Irish gained a permanent hold on the minds of the people. The Wickliffites or Lollards continued to agitate the subject which eventuated in the rise of the Reformed Presbyterian Church, the Puritans, and the Independents, and thus the Scotch-Irish leaven shaped, in a measure, the ecclesiastical and political destiny of England, and made it one of the greatest nations on the earth. The political rulers of England have always been of a composite nature. First ruled by ancient Britons, then the Anglo-Saxon line, then the Danish line, then the Normans, and from 1603 the descendants of

the Scotch-Irish, mixed with other nations, have continued to reign until the present time.

It is a remarkable fact that King James VI. of Scotland was a Scotch-Irishman and began to reign in England in 1603 as James I., and every king and queen who reigned on the throne of England and Scotland, as separate or united kingdoms, were either pure Scotch-Irish or their descendants.

Victoria, the noble Christian Queen of Great Britain, was granddaughter of George III. of England, who was grandson of George II., who was son of George I., who was a descendant of James VI. of Scotland. That is to say, George I. was the son of Sophia, a granddaughter of James VI. of Scotland, who was also King James I. of England. Thus we have a rightful claim to Queen Victoria as of Scotch-Irish descent.

Dr. McCarthy, in his "Lost Tribes of Israel," gives a very plausible argument in favor of the idea that the Anglo-Saxons were the descendants of Joseph, through his two sons. Hence if that is true, and if it be true, as I believe, that the Scotch-Irish race is another branch of the lost tribes, and if it be true that a Jewess in the line of the kings of Judah married the king of the Scoti, then indeed have the kingdoms of Israel and Judah been partially reestablished, and Queen Victoria is now reigning by right of her descent from the Scotch-Irish and the Jewess Queen of Scoti.

While the Scotch-Irish were unable to fully divorce the ecclesiastics of England from all the forms and ceremonies of the Church of Rome, and bring them back to their ancient Culdee faith, yet they adopted the Culdee doctrines, and England became a Protestant nation.

To-day the old Culdee banner is being planted in every land by Scotch-Irish missionaries and their co-workers, the Reformed Churches, and wherever it waves, the gospel in its simplicity and a pure code of morals are being preached.

4. Culdeeism is essentially Presbyterianism. That is to say, a government by Presbyters, and a parity of bishops. I do not mention this fact in the spirit of sectarian bigotry; but simple to illustrate the fact that from the dawn of Christianity the Scotch-Irish have been the loyal and unflinching advocates of a government by Presbyters, both lay and ministerial.

If my remarks under this head seem a little too sectarian to meet the conservative views of the Scotch-Irish Congress, my apology is that the two grand principles, *civil and religious liberty*, which have

ever characterized the Scotch-Irish in all ages, have been so intimately connected that to attempt to divorce them at this late day would mar the beauty and utility of their historical record, which shows them to have been the great exponents of Christian civilization, education, and morals for nearly nineteen hundred years. Hence, if their history seems to run in a sectarian groove, it is owing to the providence of God and the peculiarity of that chosen race.

As *prelacy* and *parity* now divide the Christian world, and as they shaped the destiny of many nations, both ecclesiastically and politically, it is absolutely necessary to the proper understanding of the Christian character and political history of the Scotch-Irish to show what relation they sustained to that controversy.

There had been but few innovations into the Christian Church prior to A.D. 325, when Constantine the Great, Emperor of Rome, called the Council of Nice, and united Church and state by proclaiming himself Moderator or Pope of that Council. He had only been a convert to Christianity the year previous, and hence knew but little about the doctrines and polity of the Christian Church. Hence when he united Church and state, and issued his proclamation that his empire must be Christian, many pagan temples were converted into Christian churches with all their paraphernalia of pagan worship, and some priests, in order to retain their patronage, became professed Christians without a change of heart, and continued their worship, partly pagan and partly Christian. Thus, then, the difference between the apostolic Church and the semichristianized Pagan Church of Rome during the *Dark Ages*.

It may be stated that at that time the whole Christian world was under the Roman Empire, except Ireland and Scotland, which had never been conquered by the Romans, and hence a deflection from the apostolic simplicity occurred everywhere except in Ireland and Scotland.

As we have already seen, it was when the missionaries of Rome met the Culdees at work Christianizing the Anglo-Saxons in the North of England that the Scotch-Irish made their protest to the doctrine of the union of Church and state, and pagan innovations into the apostolic Church. Thence there were Protestants years before Luther was born.

We have already shown that the Scotch-Irish received their Christianity direct from the early apostolic Church, and as they were afterward called "Culdees" on account of their peculiar zeal and religious character, we shall see that those Culdees maintained

their opposition to Rome until 1297, when they were suppressed. They, however, reëstablished their independence in 1527, and revived the old controversy, and continued it until the present time; thus showing that the Scotch-Irish Church and the Church of Rome were two distinct branches of Christianity since A.D. 325, when Rome began to deflect under Constantine the Great.

Well may it be said that the *Dark Ages* dawned upon the political and Christian worlds when the Culdees, the true Christianizers and civilizers of the world at that time, were driven from England by a secularized Church.

The ancient Israelites were once the great religious civilizers of the world. All nations to-day that are really civilized and Christianized owe their progress and prosperity, in a great measure, to Israelitish literature, and the Christian civilization of the Scotch-Irish.

As autocracy became popular with the ministry, and the people became proud and vain of the pompous autocrats, both of Church and state, the Church began to backslide, and the bishops and priests lost moral influence over themselves and the politicians, and hence all alike became corrupt.

Thus, then, when moral principle failed to be the guiding star of Church and state, they both became morally bankrupt, and hence the great need in different ages of such reformers as Waldo, Wycliffe, Huss, Zwingle, Luther, Knox, Calvin, and Wesley.

If it can be shown that the Scotch-Irish bishops or pastors maintained a parity of rank and authority from their conversion until the twelfth century, then St. Patrick and Columba were both Scotch-Irish Presbyterians, notwithstanding the effort of some historians to claim them for the Church of Rome. We need no further evidence that they were Culdees than the fact that when St. Patrick left Scotland, about A.D. 425, he began preaching and organizing Culdee Churches in Ireland. Archbishop Usher says: "We read in 'Nennius' that at the beginning St. Patrick founded three hundred and sixty-five Churches, and ordained three hundred and sixty-five bishops and three thousand presbyters or elders." That is to say, one bishop or pastor and about eight elders for each Church, which is Presbyterianism pure and simple. Thus it is evident from Usher and others that as Patrick ordained one bishop for each Church, they were Presbyterian and not prelatic bishops.

It is, however, probable that before the death of St. Patrick he was induced, as some say, to accept the office of diocesan Bishop of

Armagh. But there is nothing positive on this subject, for we have proof, as already stated, that he was organizing Culdee Churches up to his departure to Rome, A.D. 453, if he was ever in Rome at all.

"Alden's *Manifold Cyclopedia*," in speaking of St. Patrick, says: "The story that he went to France, where he became a monk, first at Tours, afterward in the celebrated monastery of Lérins, and that he went, A.D. 431, to Rome, whence he was sent by Pope Celestine to preach in Ireland, is entirely without evidence, although long the received account. Much obscurity has arisen from confusing two other men of the name "Patrician" with this saint. One of these, under the name "Palladius," was sent by Pope Celestine, as bishop, to Ireland, A.D. 431. St. Patrick's mission, on which he entered probably about A.D. 425, was eminently successful."

It is probable that St. Patrick, before his death, in some way fraternized with the Church of Rome, in carrying on their mission work in Ireland, or else Catholic Ireland would never have accepted him after death as their patron saint.

We learn that Columba left Ireland A.D. 564, and established a Culdee college on Iona. Thus, then, if Columba and St. Patrick had any connection whatever with the Church of Rome during their missionary labors, why did they not preach the doctrines and polity of that Church, instead of teaching Presbyterianism, as is shown by Bishop Stillingfleet, when he says: "Some whole nations seem to have been without any bishops at all. So if we may believe the great antiquarians of the Church of Scotland, that Church was governed by their 'Culdei,' as they called their presbyters, without any bishop over them."

In the year 650 the Prelate of Rome again renewed his effort to bring the Culdees into his fold. Finally, in the year 1150, by the aid of the secular power, popery was established in Ireland and Scotland. Culdeeism, however, was not overpowered until 1297, when the Culdees of St. Andrews were suppressed.

McLauchlin, an able historian, says: "It requires but little acquaintance with Scottish history to observe that the principles of the old Culdee Church never were eradicated; that during the reign of the Roman Church in the kingdom they continued to exist, exhibiting themselves occasionally in such outbreaks as the letter to King Robert Bruce and his nobles to Pope John, on the uprising of the Lollards of Kyle, and finally culminated in the events of the Scottish Reformation."

I have thus emphasized this branch of my subject because it has

been the studied purpose of some historians to ignore or fail to give the Scotch-Irish credit for their early struggle for *civil and religious liberty*, which is, and always has been, the crowning glory of the race.

Thus we see that they have made themselves memorable both in Church and state.

5. Wherever the Scotch-Irish went they were the undaunted advocates of civil and religious liberty, education and morals. If those doctrines had not been of God's own planting, they would long since have been trodden under foot by savage nations, and ignored by a corrupt, ecclesiastical, and monarchical despotism. But thanks to the indomitable will of the Scotch-Irish, as instruments in the hands of Providence, the banner of the "shamrock and the thistle" waves triumphantly over many nations, and civil and religious liberty is now the watchword of many that once opposed the doctrine.

It makes the heart faint to read of the struggle and persecution unto death of those who upheld the glorious principles of Christian civilization, and who had only the welfare of the human family at heart.

Patrick Hamilton was burned at the stake A.D. 1527, because he refused to recant his views of civil and religious liberty. A papist afterward said that "the smoke of Mr. Patrick Hamilton infected as many as it blew against."

John Knox, the great champion of the Scotch-Irish faith, after a long and eventful struggle, had this eulogium passed upon his life at death: "There lies one who never feared the face of man."

Hew Michail, a zealous preacher, was tortured to death, A.D. 1666, for his Culdee faith. Just before he expired, he exclaimed: "Farewell, sun, moon, and stars; farewell, weak, frail body; welcome, eternity; welcome, Saviour of the world; and welcome, God, the Judge of all!"

Argyle, as he walked to the scaffold, was heard to exclaim: "I could live as a Roman, but I choose to die as a Christian."

Notwithstanding the fearful struggle, the old Culdee lamp was kept burning, though dimly at times, through the Dark Ages by the Vallenses and Waldenses in Italy, and the Waldenses in France, Wycliffites or Lollards in England, Welsh in Wales, Hussites in Bohemia, Swiss in Switzerland, Hollanders in Holland, Germans in Germany, and the Scotch-Irish in Scotland, until the Reformation, when it was retrimmed by Zwingli, Luther, Hamilton, Knox, and others, and became a beacon to all lovers of civil and religious liberty.

The "Plantation of Ulster by Scots from the Lowlands, A.D. 1605," marked a new era in the history of the Scotch-Irish race. It was a reversal of the order of their ancestors. At first it was a plantation of the Scots from Ireland into Caledonia by order of King Fergus I. The Caledonians called them "Irish," and hence the name "Scoth-Irish," for they were Scots born in Ireland. From A.D. 843 they were known in history as "Scots." It was the modern Ulstermen who revived the term "Scotch-Irish," and applied it to the descendants of the Scots who were born in Ireland after the "Plantation." But, as heretofore stated, the Scots of Scotland of to-day are as much the descendants of Scotch-Irish as are the Ulstermen.

By the "Plantation of the Lowlanders in Ulster," God in his providence seems to have had two special objects in view. 1. To revive their ancient brethren who had remained in Ireland and relapsed into idolatry and ignorance during the Dark Ages. 2. To prepare a race to people America and fully develop those grand principles which ever characterized the Scotch-Irish race. In their new field of Ulster they revived the faith and spirits of their brethren, and they became aggressive and progressive.

After many struggles, it was reserved for the Scotch-Irish colonies of America, together with the Puritans of like faith, to establish Scotch-Irish civil and religious liberty beyond the grasping power of kings and potentates. When Patrick Henry, that eloquent and noble specimen of the Scotch-Irish race, sounded the tocsin, "Give me liberty or give me death," it reverberated from mountain to mountain, and from hilltop to hilltop, until the thirteen colonies heard the echo and resolved to die or be freemen.

While the Scotch-Irish had enjoyed the blessings of their ecclesiastical republican form of government which their fathers had adopted in the mother country, yet they were strangers to the glorious privilege of living under a democratic form of government both of Church and state, until the adoption of the Constitution of the United States of America, which was, in a measure, copied from their Church government.

Thus in looking back from our standpoint, we see that in all ages blood of martyrs has been the seed of *civil and religious liberty*.

While some Protestants may differ from the Scotch-Irish on many points, yet they all agree with them in their devotion to civil and religious liberty, education, and morals. I mention the fact to their honor, that whenever a Scotch-Irishman wanders into some other

ecclesiastical fold, whether he be Baptist, Episcopalian, Methodist, Congregationalist, or Disciple, he never loses sight of the grand principles of his forefathers, and trains his family or his flock in the true principles of education and morals.

I presume that I speak within the bounds of truth when I say that the Scotch-Irish have been more devoted to education and morals than any other race that has ever lived. I am aware that some nations have carried intellectual culture to the highest point to which aspirants could wish to reach, and yet in all these the moral and religious training was wanting, which is essential to true happiness and prosperity to Church and state.

As evidence that I am not claiming too much for the Scotch-Irish race, I may mention the fact that while it was in its infancy there were some nations and communities that were in the zenith of their glory under pagan political civilization, but are now far below them in the scale of intellectual, religious, and moral culture. This may be readily seen when we compare Scotland with Italy and Russia, England with France and Spain, North with South of Ireland, Scotch-Irish communities in Canada with the French settlements, and the United States of America with Mexico and South America.

It is a significant fact that while those non-Scotch-Irish countries all profess to be Christian nations, yet in all of them the holy Sabbath is desecrated, and piety and morality are far below par.

Candor compels me, however, to say that the enemies of good government and morality are continually harping on Puritans and Puritanical laws when any effort is made to reform the immorality of society, and thus the Scotch-Irish in some places are becoming lukewarm in their efforts to keep their faith and works up to their ancient standard. Politicians, under a mistaken idea of protecting personal liberty, are neglecting to abate immorality and to enforce Sunday laws, which are essential to the best interest of Church and state, and each separate community. Owing to these facts, some communities that were once models of piety and morality now quietly acquiesce in the desecration of the holy Sabbath and the demoralizing influences being thrown around the rising generation.

What we need to-day are a few more Luthers, Knoxes, and Wesleys in the Church, and Patrick Henrys in politics, who would dare to say to Church and state to call a halt and retrace their steps before our birthright of *civil and religious liberty* is bartered for a mess of unsavory pottage.

THE INVENTORS OF THE SCOTCH-IRISH RACE.

BY REV. J. H. BRYSON, D.D., OF HUNTSVILLE, ALA.

In the year 1856 a very remarkable book was published by Rev. Mr. Blakely, a Scottish clergyman, which bore the striking title: "The Theology of Inventions." He maintains, with great force, the proposition that there is a divine providence in all inventions. His argument is a strong one, characterized by much ability and research. He claims that God has bestowed all the powers possessed by the inventor; that he is the creator of the material world out of which every invention is produced, and so there must be a divine providence in all inventions, as they appear in human history.

The endowments of the human mind, as well as the nature and laws of matter, being qualities bestowed by a wise and beneficent Creator, they cannot legitimately be divorced from the designs had in view by their author.

If human life in all generations is under the guidance of divine providence, then all inventions and discoveries, which so modify and change the currents and developments of human life can no longer be considered as matters of accident, but results, which find their birth and advent at times when the greater good would accrue to humanity. He who studies carefully the problems of human history, how certain people are prepared for great eras, when wonderful achievements are gained and the interests of mankind are widened and enlarged, will be constrained to admit the statement as true that there is a Theology in Inventions.

The question may be asked, and with much significance, why were the great inventions and discoveries, which have been such a blessing to mankind, not found out until these modern days? If all inventions and discoveries have the hand of an all-wise Providence behind them, why was their advent so long delayed; and when they did come, why were they so largely developed out of a particular people, commonly known as the Anglo-Saxon race? These are questions full of interest to the thoughtful and investigating mind, and open up fields of research which have as yet been but little explored. Such problems, however, cannot be discussed on this present occasion.

It is a proverb of much broader meaning than many suppose that





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Engr. by H. B. Hall. Jc.

R. Fuller

"necessity is the mother of invention." The demands of society, of commerce, and of civilization, have generally indicated the direction in which inventive skill should direct its energies. The greatest achievements of inventors have usually been the greatest blessings to humanity. It is preëminently true that inventors deserve well of their fellow-men. They are the great benefactors of their race. Many of them have had to struggle through great poverty, trials, and ridicule before success could be obtained. It is a sad and painful reflection upon our race that some of the greatest inventors have had their inventions filched from their hands, enriching multitudes and even nations, while they themselves have died in poverty and neglect. Suffering, penury, and martyrdom have been the only rewards for some of the most useful inventions of the world. It seems incredible that these great benefactors of the human family should have received such recompense at the hands of their fellow-men.

With these general remarks upon the subject of inventions, we invite attention to some prominent Inventors of the Scotch-Irish race. This remarkable people are not less distinguished in the art of invention than in other prominent characteristics which have marked their history.

It will ever be a proud boast of Scotch-Irishmen that

ROBERT FULTON

was of that blood. To Mr. Fulton belongs the distinguished honor of applying the power of steam successfully to water navigation. This wonderful invention revolutionized the transportation and commerce of the world. Its beneficial effects to all nations no language could possibly estimate. It opened up the grandest era of human history, and gave such an impulse to the work of civilization as had never been known before.

Robert Fulton was born in Little Britain, Lancaster County, Pa., 1765. He was of respectable, though not wealthy family. His father and mother were of Scotch-Irish blood. Their families were supposed to be a part of the great emigration from Ireland in 1730-31. The Fulton family were probably among the early settlers of the town of Lancaster, as the father of Robert Fulton was one of the founders of the Presbyterian Church of that place. The early training of Robert Fulton was entirely in the hands of his mother, and his noble and exemplary life told how faithful she had been to her trust. The father died when his son Robert was only three

years of age. The mother gave him as good an English education as her circumstances would permit, and then secured for him an apprenticeship with a prominent jeweler in Philadelphia. Here the splendid career of Fulton began. His genius for mechanics and painting was early exhibited. His hours of recreation were spent either in the mechanic's shop or in the studio with his pencil. With his first earnings he procured for his mother a comfortable home, showing the value he set upon her care and concern in his behalf. His power as an artist developed rapidly, and he was persuaded to go to London and become a pupil of Mr. West, who was then one of the most famous artists of the day, and an American. He was most favorably received by Mr. West, and so impressed was he with the promising talent of his pupil that he took him to his own home, where he enjoyed the instruction of this great master for several years.

But the drift of Mr. Fulton's genius lay in another direction. He could not be content in the artist's studio, however promising might be the result. He is soon found associated with the Duke of Bridgewater and Lord Stanhope, in making important improvements in the canal system of England. It is about this time, 1793, that Mr. Fulton first conceived the idea of propelling river boats and seagoing vessels by steam power, and in some of his manuscripts he speaks with great confidence of its practicability. The broad question of navigation and commerce in their international aspects occupied much of his thoughts, and he wrote some elaborate treatises, urging the English and French governments to give their attention to these matters as a means of developing and promoting the prosperity of this country and people. The one question which predominated in his mind all the while as he elaborated his various inventions was: Will the happiness and prosperity of the people be thereby promoted?

Before Mr. Fulton gave his entire attention to mastering the problem of steam power navigation, he applied all his energies to the production of a diving boat to destroy war vessels, after the manner of torpedoes of the present day. The invention proved quite successful, and, believing he had produced a new and important addition to naval warfare, he offered his invention to the English government. His proposition was met by a proposal, for a considerable reward, to suppress his inventions, so that neither his own country nor any other might receive the advantage. He indignantly rejected the overture, and replied with much feeling: "I will never consent to let these inventions lie dormant, should my

country at any time have need for them; and were you to grant me an annuity of twenty thousand pounds a year, I would sacrifice all to the safety and independence of my country." These were noble and patriotic utterances of Mr. Fulton, and indicate the strong integrity of character which he possessed.

The career of Mr. Fulton had now reached one of its important turning points. Thoroughly discouraged at the reception which the English and French Governments had given to his inventions, he determined to return to his own country and give all his energies to the application of steam power to navigation. It was fortunate for America that adversity drove her worthy son back to her shores, as the splendid triumph of his genius was near at hand which was to reflect much glory upon himself and his country.

In the year 1806 Mr. Fulton arrived in New York, and immediately began the construction of a boat which was to test the practicability of the invention he had carefully worked out in his own mind. In less than a year, boat, engines, and machinery were all ready for the experimental trip. The boat was named "Clearmont," after the home of Chancellor Livingston, who was associated with Mr. Fulton in this steam power experiment. In the month of August, 1807, Mr. Fulton made the public announcement that he would, on a certain afternoon, start on his new boat for Albany. At the appointed time a large multitude assembled, perfectly incredulous as to the success of the experiment. Jest and ridicule were freely expressed about "Fulton's folly." A few personal friends were invited aboard the boat to witness the trial of the new power. At the signal the vessel moved smoothly out into the midst of the river, like a thing of life, and started majestically on her trip of one hundred and fifty miles to Albany. The multitude were filled with blank amazement as the "Clearmont" disappeared from their view upon the Hudson. The crews on the sailing crafts were appalled as they saw the terrible object coming toward them belching fire and smoke; some hid themselves in the hold of the vessels, some leaped into the water and made for the shore, others fell upon the deck and implored divine protection from the approaches of the horrible monster. The people of Albany and the Legislature were filled with wonder and astonishment as the boat moved in proud majesty up to the wharf.

The following day the new vessel returned safely to New York. It was a glorious day for Mr. Fulton. His wonderful genius had triumphed over all obstacles, and the application of steam power to navigation was an established fact. It was the dawn of a new era

in the prosperity of nations, and the beginning of a new period in the civilization of the world. Mr. Fulton could not be otherwise than greatly gratified at his success, but he was thinking of the welfare of his countrymen in the hour of triumph. Listen to his own noble words as he gives an account of the matter to a friend: "Having employed much time, money, and zeal in accomplishing this work, it gives me great pleasure to see it fully answer my expectations. It will give cheap and quick conveyance to the merchandise of the Mississippi, Missouri, and other great rivers, which are now laying open their treasures to the enterprise of our countrymen; and, although the prospect of personal emolument has been some inducement to me, yet I feel infinitely more pleasure in reflecting on the immense advantages that my country will derive from the invention." There is a grand nobility in these words which should touch the heart of every American citizen.

The genius and ability of Mr. Fulton entitled him to take rank among the greatest men of the world. He possessed a rare and wonderful combination of extraordinary qualities. He was one of nature's noblemen. Through his inventions he became a great benefactor to his race, reflecting honor upon his country and immortality upon himself.

His splendid career was cut short at high noon. Enthused with marvelous conceptions to reconstruct the navy of his country with the new steam power he had discovered, the energies of his delicate nature were overtaxed, and he fell a victim to disease on February 4, 1815, in his fiftieth year.

The Scotch-Irish race have great reason to be proud of the name of Robert Fulton. His wonderful genius and splendid achievements would be an honor to any people.

PROF. SAMUEL FINLEY BREESE MORSE

is the second distinguished inventor of the Scotch-Irish race to whom your attention is invited. Prof. Morse was born in Charleston, Mass., on April 27, 1791. He was the son of Rev. Jedediah Morse, a prominent minister of the Congregational Church of New England. His mother was Elizabeth Ann Breese, of New York City, the granddaughter of Rev. Dr. Samuel Finley, a distinguished Scotch-Irish clergyman, and an honored President of Princeton College. Prof. Morse belongs to the Scotch-Irish race through his mother, and there is no better channel through which to get the blood. By both sides of the fam-



Engraved for the Eclectic by Geo. E. Perine N. York

PROF. SAMUEL F. B. MORSE.

ily he had a line of ancestry remarkable for their superior intellectual endowments and culture, as well as their nobleness and integrity of character. His future life exhibited the fact that he was worthy of his noble heritage and honored sires.

The father relates the interesting incident that Rev. Dr. Witherspoon, the successor of Dr. Finley as President of Princeton College, came on a visit to him sometime after the birth of the son, and being much affected by the interview with the granddaughter of his predecessor, he took the infant son in his arms, and, looking up to God, invoked the divine benediction upon the life of the child. It was a touching scene, which the father and mother never forgot. They little dreamed, however, of the amazing blessings which were to come to the world through that life which then received the benediction of the man of God.

The early education of young Samuel Finley Morse was watched over very carefully by his father. At the age of fifteen he was fully prepared to enter the Freshman Class of Yale College in 1807, under the presidency of Dr. Timothy Dwight, who was his father's close personal friend. He was confided to Dr. Dwight's special care, and for four years he was under the molding influence of this extraordinary man. It was while at college, attending the lectures of Prof. Day on electricity, that young Morse received the seed thought which ultimately produced the great invention. In one of his morning lectures, Prof. Day gave this proposition: "If the circuit be interrupted, the fluid will become visible; and when it passes, it will leave an impression upon any intermediate body." The professor gave experiments, demonstrating the truthfulness of the proposition. This was the germ of the great invention that now daily and hourly astonishes the world, and has given a splendid immortality to the student, who, twenty-two years afterward, conceived the idea of making this experiment of practical value to mankind.

Writing in 1867 of the time when the idea of his invention first originated with him, he refers to this morning lecture at Yale College, and says: "The fact that the presence of electricity can be made visible in any desired part of the circuit was the crude seed which took root in my mind and grew up into form, and ripened into the invention of the electric telegraph."

In the summer of 1810 Mr. Samuel Finley Morse finished his collegiate course, and determined to devote himself to the art of painting, as he had already shown decided gifts in that direction. The celebrated Washington Allston had just returned from Europe in

the midst of his splendid career, and young Morse was placed under his care as his pupil. In the summer of 1811 Mr. Allston returned to London, taking with him his pupil, Mr. Morse, whom he presented to Benjamin West, the great American artist, who was then President of the Royal Academy of England. Mr. West became greatly interested in Mr. Morse, and gave him the warm personal attention of a father. The young artist made rapid advancement in his profession. In less than two years he was awarded the gold medal for one of his productions, and in the presence of the royal court received the honor at the hands of the Duke of Norfolk.

After four years' absence, Mr. Morse returns to his own country, continuing his profession as an artist in different cities from 1815 to 1829. During the years 1827-28, Mr. Morse gave special attention to the study of electro-magnetism, under the inspiring lectures of Prof. Dana, of Columbia College, of New York City. His mind was still struggling with the electric force as to some method of utilizing it.

In 1829 he determined to spend some time in Italy, studying the great masters, that he might the more thoroughly perfect himself in his profession. His visit to Italy and adjacent countries, making a study of the magnificent gems of art collected in the different galleries, was a source of great pleasure and profit to him, and, richly furnished with material for future use in his profession, he determined in the fall season of 1832 to return to his own country.

Mr. Morse was now forty-two years of age. For twenty years and more he had given his entire attention to art and studies as a painter, and had attained very high distinction. But his career as an artist was now virtually at an end. His future was to be engaged in grappling with one of the grandest conceptions that ever entered the human mind.

On October 1, 1832, Mr. Morse sailed from Havre on the packet ship "Sully," for New York. There were quite a number of prominent people aboard the vessel. When fully out upon the sea, the conversation at the dinner table on a certain day turned upon electro-magnetism, and was carried on with much interest by several parties. At a particular point in the conversation Mr. Morse interposed the remark: "If the presence of electricity can be made visible in any part of the circuit, I see no reason why intelligence may not be transmitted instantaneously by electricity." Promiscuous conversation went on. But the one new idea had taken complete possession of the mind of Mr. Morse. It was as sudden and pervading as if at that moment he had received an electric shock. He

withdrew from the table and went on deck. He was in midocean. His whole being was absorbed with the new conception. The purpose to transmit intelligence by electricity took possession of his mind, and to its perfection his life from that moment was devoted. The mechanism by which the result was to be reached was to be wrought out by a slow and laborious thought and experiment, but the grandeur of that result broke upon him as clearly and fully as if it had been a vision from heaven. Difficulties afterward rose in his path, which had to be surmounted or removed by toilsome and painful processes. But in that first hour of conception, when his mind was all aglow with his new discovery, he saw the end from the beginning. Of all the great inventions that has made their authors immortal, and conferred enduring benefit upon mankind, no one was so completely grasped at its inception as this. For some days and nights he had no rest or sleep, struggling with the difficult problem. His mind was all on fire. The tension of thought was very great, but he found the solution. His notebook shows that he then constructed the alphabet of dots and dashes, and the needful mechanism whereby these signs were to be made by the electric current. From this hour began a struggle which lasted twelve years, more severe, heroic, and triumphant than the annals of any other invention furnished for the warning and encouragement of genius.

As the vessel neared the wharf at New York, Capt. Pell says, Mr. Morse addressed him and said: "Well, captain, should you hear of the telegraph one of these days as the wonder of the world, remember the discovery was made upon the good ship 'Sully.'"

Several years were spent in constructing, improving, and perfecting the mechanism of the invention. His limited supply of means became virtually exhausted. It was the old story repeated, and to be repeated, of genius struggling with poverty.

In 1838 Mr. Morse had so far perfected his invention that he proposed to make a public exhibition of the operation of telegraphic instruments at New York University, of which he was at that period a professor. On January 24, 1838, the distinguished parties invited were present, filled with astonishment at the proposition to convey intelligence through a coil of wire ten miles long. In deference to Gen. Cummings, a military general present, the following sentence was given to Prof. Morse to transmit through the long wire in the telegraphic alphabet of dots and dashes:

"Attention, the universe:

By kingdoms, right wheel."

Letter by letter and word by word the entire sentence was written, and repeated four times over with perfect accuracy. The audience were amazed and overwhelmed. The work seemed to border on the miraculous. This is the first sentence ever transmitted through a telegraph wire of any length. The original message is still in the possession of the Cummings family. The sentence was perhaps given playfully, without the thought of any particular significance, and yet all present felt, somehow, that they stood upon the threshold of an event that would command the attention of the world, and they were not mistaken.

On February 21, 1838, Prof. Morse exhibited his telegraphic invention before the President of the United States and his cabinet and many of the members of Congress. The claims of the invention were generally regarded as utterly incredible, but when the experiment was witnessed all were compelled to admit that the telegraph had all the appearance of success.

Several years were now spent in securing grants of letters patent in foreign countries. On March 3, the Congress of the United States appropriated \$30,000 to construct an experimental telegraph line from Washington to Baltimore. The speeches of ridicule made by several members of Congress on the bill making this appropriation are very amusing productions in the light of the present day. The friends of Prof. Morse had to labor assiduously to secure the passage of the bill making the appropriation. Seated in the gallery of the House of Representatives, Mr. Morse watched with intense anxiety the fate of the bill, for in its success were centered all his hopes of getting his invention before the world. Trembling with agitation, he heard the roll call. The bill had a majority of eight. He and his friends were greatly rejoiced, but the bill had yet to run the gauntlet in the Senate during the few days of Congress which yet remained. March 3 came, and Mr. Morse sat in the gallery all day long. As the senate chamber was lighted, two Senators, his personal friends, came to him with the sad intelligence that there was no hope of getting the bill passed, as only a few hours remained and a large number of bills were before it on the calendar. His hopes were crushed. He went to his hotel, fell upon his knees at his bedside, and poured out his troubled heart to God, as he had ever done in the dark days when thick shadows fell upon him. He soon realized that "the Lord giveth his beloved sleep." Mr. Ellsworth, the Commissioner of Patents, and his friends in the Senate watched the bill continuously, and at the last moment secured its passage and

signature by the President. Early next morning the little daughter of Mr. Ellsworth came to the hotel as Prof. Morse came down to breakfast. The young girl quickly said: "I came so early to be the first to congratulate you, Mr. Morse." "And for what reason, my child?" said he. "Why, upon the passage of the bill by the Senate." The professor assured her that it was not possible, as he left the capitol only a few hours before adjournment. She then informed him that her father was present at the close, and saw the bill passed and signed. He sunk down in his chair overwhelmed at the good news. Recovering himself, he promised Miss Annie Ellsworth that she should send the first message over the first line of telegraph that was opened.

With this appropriation by Congress, Prof. Morse proceeded with energy and delight to construct a telegraph line from Washington to Baltimore. By May 24, 1844, he had his line constructed between the two cities. There was much excitement in both cities as to the success of the new and wonderful invention. That intelligent messages could be sent over this wire of forty miles' length in an instant staggered the faith of every one.

When everything was ready, he informed Miss Ellsworth he was prepared to redeem his pledge that she should indite the first message for the telegraph line. Her good mother had suggested the striking words of Scripture:

"What hath God wrought!" (Num. xxiii. 23)

and the daughter handed them to Prof. Morse. He took his seat by the instrument and spelled the words of the message in the dot and dash of the telegraph alphabet. In a moment Mr. Vail, who was at the instrument in Baltimore, returned the words to Washington, thus passing over a circuit of eighty miles.

The parties present were filled with amazement; they saw beyond controversy the success of the invention. Prof. Morse did not exhibit the surprise of his enthusiastic friends, for he knew perfectly what his instrument would do, and the fact accomplished was but the confirmation to others of what to him was a certainty on the packet ship "Sully" in 1832.

He received, with the modesty in keeping with the simplicity of his character, the strong congratulations of his friends. Neither then nor at any subsequent period of his life did his language or manner indicate any exultation in his wonderful triumph. He believed himself an instrument employed by heaven to achieve a great

result, and having accomplished it, he claimed simply to be the original and only instrument by which that result had been reached.

Prof. Morse said of the first message that was sent—"What hath God wrought!"—that it baptized the American telegraph with the name of its author, who, he believed, was God.

The original slip of paper on which his first dispatch was written by the telegraph instrument is now in the possession of Gov. Seymour, of Hartford, Conn.

It was two days after the sending of this dispatch that the famous Democratic Convention of 1844 met in Baltimore. The nomination of James K. Polk for President, who was a distinguished Scotch-Irishman, was first flashed over the wires, but it seemed impossible to believe it until the train from Baltimore verified it. In the struggle over the nomination for Vice President, parties in Washington and Baltimore kept up a continual conference for hours. As these various dispatches were read every few minutes for hours before the Convention, all doubts as to the success of the electric telegraph was effectually dissipated.

The telegraph was now a reality. Its completion was hailed with universal enthusiasm. The press of the country announced the annihilation of time and space in intercourse among men. The praises of the inventor were proclaimed by every one. The wonder and joy of the people were beyond expression.

It was not long until telegraph lines were established to all the leading cities of the country. In was only a question of a short time until all the governments of Europe adopted the Morse telegraph. Nation after nation conferred upon him their highest honors and badges of distinction. The electric telegraph was at once recognized as the most wonderful invention of human history.

The wearisome days of poverty and need were now ended; possessed with a liberal revenue from his invention, he purchased a beautiful home on the east bank of the Hudson, near Poughkeepsie. Here in comfort and ease, overwhelmed with the honors of the world, he rested from his labors. The grand triumph of his life had been achieved. Here in his youthful home he often talked pleasantly of the dark days through which he had passed before his invention could be brought to perfection, and its merit recognized by the public. Seated in his richly furnished study, he had telegraphic communication with his friends in every part of the world.

The character of Prof. Morse was of a high order in every respect. His strong religious life exhibited itself throughout his



THE ENGRAVER'S ARTIST'S STUDIO

C. H. McCormick

whole career from youth to old age. When his invention brought him ample means, he made liberal benefactions to the various causes in which he felt interested.

In the summer of 1871 a statue was erected to his memory in Central Park, New York by the 'Telegraphic Brotherhood' of the world. At a public reception given at the Academy of Music on the occasion, when the venerable old man came upon the platform, the immense audience arose and cheered with unbounded enthusiasm. He was led to a seat beside a small table, on which was the first instrument ever used, which was connected by wire with the telegraphic system of the world. He laid his finger upon the key. There was a moment's impressive silence; then the clicking of the telegraph instrument was heard as the "Father of the electric telegraph" gave his farewell message:

Greeting and thanks to the telegraph fraternity throughout the world.
Glory to God in the highest. On earth peace and good will to men.

S. F. B. MORSE.

From all parts of the globe came back the answers with benedictions for him who had made the people of all nations to be as one.

The career of this wonderful man now closes. On April 4, 1872, in his eighty-fourth year, the message came calling him to the precious rewards of his Christian faith.

CYRUS HALL McCORMICK.

Attention is now directed to another distinguished Scotch-Irishman, a man whose genius and tenacity of purpose we are indebted for another most important invention; one which has wrought a profound revolution in the agricultural world. We refer to the wonderful and famous "McCormick Reaper," the invention of Cyrus Hall McCormick, of Chicago. This invention soon exhibited far-reaching results, affecting the agricultural interests in every land. By its use the commerce of the world, in all kinds of grain products, has been expanded to amazing proportions; and it may be safely asserted that no single invention has ever become such a powerful factor in increasing the commerce of all nations.

The family of Cyrus Hall McCormick for two generations were settlers in the famous valley of Virginia, so fruitful of great and good men, and originally came to this country from the North of Ireland in 1758.

The homestead of Robert McCormick, the father of Cyrus Hall McCormick, was Walnut Grove, Rockbridge County, Va. Here his



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The homestead of Robert McCormick, the father of Cyrus Hall McCormick, was Walnut Grove, Rockbridge County, Va. Here his

son was born February 15, 1809. The father was a very decided genius for invention in the line of mechanics. He was the inventor of several important machines, which in that early day were of much value to agriculture in various ways. In 1816 he conceived the idea of constructing a reaping machine. When he had built his machine and put it to the test, it failed to do satisfactory work.

Cyrus H. McCormick, the son, was now about twenty-two years of age, and he had already invented several important agricultural implements, showing that the inventive genius of the father was inherited by the son.

In the summer of 1831 he made a careful study of the problem of the reaper which had baffled the skill of his father. While standing in a field of ripening and tangled grain, the solution of the difficult problem seems to have flashed upon his mind at once. In a few short months he had so far constructed his machine as to subject it to a critical experiment, which was done at the old homestead at Walnut Grove. The trial was a complete success, and from that day the reaper was an accomplished fact.

Mr. McCormick did not allow himself to be carried away by the enthusiasm of his wonderful success. His critical and inventive mind soon saw where improvements could be made, rendering the machine less complicated and more efficient in its work.

For several years his father and two brothers were associated with him in the manufacture of the reaper at Walnut Grove, and year by year the success and capability of the machine was assured beyond all controversy. The want of facilities for the manufacture of the varied parts of the reaper rendered it impossible to put it upon the market with a rapidity even approximating the demand. The vast prairies of the West were rapidly becoming the great grain-producing part of the country, and Mr. McCormick, in his uncommon good judgment and foresight, saw that these broad prairies must be the field where his wonderful reaper was to have its grandest success. Accordingly in 1845 he began making his reapers in Cincinnati, but in 1847 he located permanently in Chicago, and established a large manufactory with the most improved machinery for producing his reaper with rapidity and perfection. His two brothers from Virginia joined him there, and the firm became a potent factor in building up the great Northwest.

Thousands of reapers were now manufactured and distributed over the grain-producing parts of the country. The whole land was soon filled with amazement at the tremendous commercial signifi-

cance of the new invention. Reaping the harvest by machinery increased immensely the grain products of the country, and the volume of commerce was augmented year by year to a surprising degree.

Mr. McCormick now turned his attention to the introduction of his reaper into the different countries of Europe, and his efforts in this direction were crowned with abundant success. From 1851 to 1883, a period of more than thirty years, the "McCormick Reaper" took the gold medals and highest prizes of the several international expositions that were held. In 1867 Napoleon III. was present to witness a test of the merit of the reaper invention in the rich harvest fields of Chalon, and so pleased was the emperor at the wonderful success of the reaper that he conferred the Decoration of the Legion of Honor upon Mr. McCormick on the field. The Emperor of Austria conferred a like honor at the exposition of Vienna in 1873, and, indeed, from every part of the world public recognition in the form of honors and awards came to the distinguished inventor. He was permitted to see the merit of his wonderful invention recognized in all lands, and also to see its amazing influence in expanding and enlarging the commerce of the world. No one rejoiced more than he in the great advantages and blessings which his invention gave to the agricultural interests of the country. Reaping by machinery was a revolution to the grain production of the world.

The success which a kind Providence was pleased to bestow upon Mr. McCormick seemed never to fill him with exultation, but only served to bring out the remarkable excellencies of his character. In 1858 he was married to Miss Nettie Fowler, a lady distinguished for her intelligence and mental endowments. To them were born two daughters and three sons.

The religious life of Mr. McCormick was strong and of a pronounced type. He held, with vigorous tenacity, to the religious faith of his fathers. He loved his Church and all her interests, and when his inventions brought him ample fortune, he began to bestow large and liberal benefactions upon such religious institutions as commended themselves to his favorable consideration. In 1859 he endowed the Presbyterian Theological Seminary, of Chicago, and afterward large and liberal gifts were made, both by himself and his family, amounting in all to over a million dollars. After Mr. McCormick's death the Trustees of the seminary very properly changed the corporate title of the institution to that of "The McCormick Theological Seminary of Chicago." Through this liberally endowed school of the prophets this noble man has already exerted,

and will continue to exert, a most favorable religious influence upon the great Northwest section of our country. Mr. McCormick died in the year 1884, having passed his seventy-fifth birthday. His end was peace.

In the person of his son, Cyrus Hall McCormick, Jr., the father has left behind him a good representative. Succeeding to his father's invention with all its emoluments, he has expanded the principles of the invention in various directions, largely increasing its influence and revenues. Just where the father laid down his life, both secular and religious, the son has taken it up, and is pressing forward with great activity and success. He is a worthy son of a noble sire.

There is a striking resemblance in the career of Mr. McCormick and that of Prof. Morse. Mr. McCormick reached the full conception of his invention after a short but close study in the summer of 1831. Prof. Morse reached the full conception of his invention after a few days of intense study on the packet ship "Sully" in October, 1832. Both inventions were a success in the first trial, and both were about twelve years in commanding public attention. Both men about the same time had their inventions recognized by the various nationalities of Europe and of the world, and almost simultaneously they received the highest honors from every civilized government. While engaged in developing their respective inventions, they formed an acquaintance which was mutually pleasant and agreeable. They both lived to enjoy the fruits of their labors, and passed away at a ripe old age, leaving behind them the blessed example of Godly Christian lives.

In preparing this address on the inventors of the Scotch-Irish people of America, we have deemed it advisable to restrict ourselves to the three great inventors (Mr. Fulton, Mr. Morse, and Mr. McCormick), whose life work has been closed by death. The inventive genius of these three men lay in entirely different directions, and yet their inventions have effected most powerfully the interests of mankind, and proved an inestimable blessing to the whole world.

If time would permit, we could speak of other Scotch-Irish inventors whose productions have commanded universal attention and admiration. The mother of Thomas A. Edison, who was Miss Elliott, is of this blood; a woman of rare endowments and intellectual culture, who profoundly impressed herself upon the young life of her son.

But we must rest our cause with the three master inventors we have mentioned. Their inventions, their lives, and their characters reflect immortal honor upon the Scotch-Irish race.

AN EARLY ULSTERMAN.

BY MR. GEORGE H. FREY, SPRINGFIELD, O.

The Mohawk Valley, New York, was, for more than a century before the birth of our great republic, the border line of two struggling civilizations, and its history and legends possess an interest scarcely surpassed by that of any other part of earth, save perhaps the "Holy Land."

On that line occurred those two important engagements, which cannot be omitted from the historical series which eventuated in the firm establishment of the Republic of America: Johnson's victory over the French at Lake George in 1755, and Herkimer's stubborn resistance of the English under St. Leger, at Oriskany, which made possible the victory over Burgoyne at Saratoga in 1777.

Prof. Parkman, in his summarizing upon the historical events connected with the French settlements in America, and the long and bloody conflicts, in which the aboriginal savage was made participant on both sides—the French and the English—makes it quite clear that more than a hundred years of such experience was but a schooling of the English colonists for the final effort of declaring and maintaining *independence*.

It was at a period of great doubt and uncertainty among the colonists of New England, New York, and the colonies southward, as to whether they could successfully resist the encroachments of the French, with Indian allies ever alert in destroying villages, hamlets, and homes on their borders, and fortified positions extending from Louisburg and Quebec along the line of the St. Lawrence and lakes, at Pittsburg—Fort Duquesne—and on to the Crescent City at the mouth of the Mississippi, when there came to the Mohawk Valley a young Ulsterman named William Johnson, a native of Warrentown, in the county Down. He was in the twenty-third year of his age, had been brought up to trade, was reputed to have suffered some disappointment in a love affair, and was persuaded hither by his uncle, Capt. Peter Warren, who achieved renown in the royal navy. He came to care for and develop certain lands which the captain had acquired in the Mohawk Valley. His equipment was: a good business education, thoroughly honest pur-

poses, a relish for adventure, and manifest loyalty to his country and his countrymen.

In 1738 Mr. Johnson began, in that beautiful valley, a career which is totally without parallel in all its distinguishing features, and which made him a chief character in those achievements upon which Prof. Parkman places such high estimate.

Our young Ulsterman went at the duties of business life in heroic style—clearing lands and improving them; building mills and houses (some of the latter still stand to this day to testify to his skill and energy)—and he entered upon a very successful trade in merchandise and peltry, soon establishing a character among the scattered settlements, and in business channels abroad, as well as among the aboriginal inhabitants, which endeared him to all, and likewise brought him abundant thrift. He became the largest land owner in all the colonies. Among the great variety of his acquisitions which are well authenticated, the following is selected as most characteristic of the man and worthy of narrating. He had gone among the Onandaga tribe of Indians to endeavor to defeat a scheme of the French Canadian governor, who had partly arranged with the Onandagas for the planting of a mission and fort on the shore of the Onandaga Lake. As a last argument he offered to purchase the debatable ground, and his offer was accepted. They conveyed to him, for a cash consideration of £300, a tract two miles in width around the whole of Onandaga Lake, embracing what is to-day the city of Syracuse and its wealth-producing suburbs.

Mr. Simms, in his "Frontiersmen of New York," gives an amusing version of one of Mr. Johnson's land deals with King Hendrick, a renowned chief of the Iroquois, who fell in battle fighting against the French at Lake George. King Hendrick resided at Canajoharia, only a few miles from Johnstown, the residence of Sir William, and the two maintained most intimate relations, often paying visits to each other. On one of those occasions Sir William Johnson, who had been knighted and commissioned to various civil and military positions of prominence, was in receipt of a new uniform, just ordered from England, of a pattern and quality suited to the highest military command in the colony. King Hendrick looked upon the goodly apparel with wondering eyes, and as the sequel disclosed, with something of covetousness. He returned to Mr. Johnson after a few days and informed Sir William that he had had a dream, and dreamed that Sir William had made him a present of the fine military suit; which meant that, according to the usage among the Mohawks, Sir William must make true the dream, and this he did without reserve or hesitation. But before many moons

had passed, as the story goes, Sir William announced to King Hendrick that he had had a dream: dreamed that Hendrick had presented him lands fronting a league or more on the Mohawk, and extending to the farthest limits of the Iroquois possessions, embracing several hundred thousands of acres. King Hendrick promptly said: "The land is yours, Sir William, but don't dream any more dreams."

Hon. William L. Stone, in his well-authenticated biography of Sir William Johnson, is careful to repudiate this old legend as purely fiction.

Sir William was one of the very few distinguished white men adopted as chief by the Iroquois, and his influence was supreme with all the tribes east of the Mississippi River, and from the St. Lawrence to the Gulf. His supervision of Indian affairs, assisted by George Croghan, was advantageous to all colonial settlers alike, except to the traders who sold rum to the Indians, whom he perpetually worried; and his vast correspondence shows that the lords of trade in England who looked closely after colonial interests, and successive Premiers and Colonial Secretaries, easily regarded Sir William as the most valued representative of the British Government, and the truest and wisest friend of the colonists in America.

Without early military education, perpetual strife with the Canadian French and their Indian allies, had educated him in arms, and he in turn organized and instructed the rugged settlers of the Mohawk Valley in the arts of defensive warfare.

The purpose was finally formed in England to send a body of regular troops under Gen. Braddock, with authority to employ provincials and their Indian allies in such numbers as were needful to dislodge the French from various strategic points so dangerous to the colonists. Accordingly Gen. Braddock arrived early in the year 1755, and called a council of colonial Governors to meet in Alexandria in April following, which was attended by Govs. Shirley, of Massachusetts; DeLancey, of New York; Morris, of Pennsylvania; Sharpe, of Maryland, and Dinwiddie, of Virginia. Sir William Johnson was also present by invitation of Gen. Braddock.

Pursuant to his instructions from the Crown, Braddock, with the council, proceeded to plan four separate expeditions against the French. The first for the complete reduction of Nova Scotia, to be commanded by Lieut. Gov. Lawrence, of that province; the second was to recover the Ohio Valley by reducing Fort Duquesne, under command of Braddock himself; the third, under command of Gov. Shirley, was to capture Fort Niagara and form a junction with Braddock's forces; the fourth was to be under command of William Johnson, who was pro-

moted a major general, and under instructions to proceed against Crown Point, on Lake Champlain. The latter to have under him the provincial militia and the warriors of the six nations.

All these expeditions sadly miscarried, except only that under Maj. Gen. Johnson, which achieved signal success in a battle, as sanguinary as decisive, on the shore of Lake George, September 8, 1755; the French being under command of the brave and accomplished Baron Dieskau, who was badly wounded and brought a prisoner into Johnson's camp. Johnson was himself badly wounded in the battle, but persistently declined the attentions of his surgeon until after the captive baron had been properly cared for. The brave King Hendrick, of the Mohawks, was killed in this engagement.

Another notable casualty in this engagement was the death of Le Gardeur de St. Pierre, who had defeated George Washington the previous year on the Ohio. His dying words to his comrades on the field were: "Fight on, boys; this is Johnson, not Braddock."

Rev. Cortlandt Van Rensselaar, D.D., a native of Albany, in a commemorative discourse, thus estimated this important achievement of Maj. Gen. Johnson:

I. The battle of Lake George is memorable in defeating a well-laid scheme of the French, and in saving the provinces from scenes of bloodshed and desolation. If Dieskau had succeeded in overthrowing Johnson in his intrenchments, . . . his march to Albany would have been triumphant. Old Hendrick, at the convention of the preceding year, had warned the province of its danger. "You are without fortifications," said he. "It is but a step from Canada hither, and the French may easily come and turn you out of doors." . . . The victory of Lake George undoubtedly rescued the provinces from injury and woe beyond computation. Considered, therefore, in its immediate strategical results, this battle was one of the *important* engagements in American history.

II. The battle of Lake George was remarkable for *its influence in rallying the spirit of the American colonies*. Much had been expected from the three expeditions sent against the French, but disappointment and sorrow had followed Braddock's terrible defeat. . . . All the provinces were amazed, awe-struck, paralyzed for a time. . . . Their hopes were turned to Lake George and Niagara. (Niagara proved another failure under Gov. Shirley.) Johnson's victory was received as the precursor of a recovered military position and fame, and was hailed as the means of deliverance from a bold and cruel foe. Few battles ever produced more immediate results in rekindling the martial enthusiasm of the colonists. Congratulations poured in upon Gen. Johnson from every quarter. Not only were the colonies filled with rejoicing, but the influence of the triumph went over to England, and the deeds of our fathers at Lake George became familiar to the ear of royalty, and were applauded by the eloquence of Parliament. The moral effects of a battle . . . have rarely been greater and more decided in the whole range of military annals.

III. Viewed simply in a military aspect, the battle of Lake George was the *only successful achievement within the thirteen colonies during the campaign of 1755.*

IV. The victory of Lake George occurred in a series of campaigns that *ended in the conquest of Canada and of the valleys of the great West.*

V. The battle of Lake George was, furthermore, remarkable *in its suggestions of provincial power and its lessons of warfare to the colonies preparatory to their independence.* The battle was fought by provincial troops. . . . The veteran regulars of old England had been beaten in the forests of Western Pennsylvania, or remained inactive in the Niagara expedition. . . . On these shores provincial power signalized its self-relying and unaided capabilities, and in this battle and in this war the colonies practically learned the value of union and the unconquerable energies of a free people.

The year 1776-77 passed by, witnessing no successes to British arms, by reason of the failures of Lord Loudon, Gens. Abercrombie, Amherst, Webb, Gage, and others, and the sudden death of the chivalrous Lord Howe. The trained and seasoned soldiers of Europe did not seem able to grasp the problems presented in American wilderness warfare. Johnson, meantime, was kept busy in Indian diplomacy, and fully communicated with the authorities of the home government across the waters; no step, offensive or defensive, seemed likely to succeed which had not at heart his sanction. In 1758 the campaign against Canada and the French was reopened with apparent spirit. Louisburg was captured by Admiral Boscawen and Gens. Amhurst and Wolfe. George Washington, a subordinate of Gen. Forbes, with his Virginia men, compelled the evacuation of Fort Duquesne, henceforth called Pittsburg, for the great minister of that date. But Abercrombie, with a splendid outfit, was defeated by Gen. Montcalm, in a movement against Ticonderoga. So disgraceful and complete was this disaster that Johnson was presented with a Herculean task: to quiet the disaffection and heal the demoralization which was found to exist among the Indians, and extended to the region of the Ohio River, among the Delawares and Shawnees. But this chieftain of chieftains was everywhere successful, and the great body of the Indians of America were kept loyal to our colonies; in the year following (1759) Gen. Johnson joined Gen. Prideaux at Oswego with a large body of Indian allies, to move upon Fort Niagara, as it was, in his estimation, a very important military as well as trading point. Early in the siege Gen. Prideaux was accidentally killed, and the command devolved upon Gen. Johnson, who achieved a signal triumph over D'Aubrey, taking him prisoner, together with the famous French partisan, Marin, and capturing Fort Niagara. Thus "was broken the last remaining link in the chain of

fortresses which had served to unite Canada with Louisiana," and a fatal blow given the aspirations of the French in America. The brave, impetuous Wolfe completed the job and settled the question of American civilization on the Plains of Abraham.

The government of England and colonial authorities in America were lavish of their praises as well as rewards and emoluments bestowed upon Sir William, who devoted his remaining days most unselfishly to the well-being of the colonists; in building churches, establishing schools—himself educating young Joseph Brant—Thayendaneagea, who badly distinguished himself, as did Sir William's son, in the Revolutionary War, on the side of King George.

The best informed and most intimate friends of Sir William Johnson, in the Mohawk Valley, the biographers and historians of the period, all agree that his well-known and ardent sympathies with the popular cause, had he lived, would have made him a leader on the side of Washington and the provincials. A wound received in the battle of Lake George, aggravated by constant labors, many journeyings and privations in Western wilds, in behalf of his countrymen, cut short his grandly useful life.

The "Cresap war," and the wanton butchery of the Logan family and other friendly Indians in the Ohio Valley, so wrought upon the "six nations" and their allies that Sir William was obliged to call into exercise all the power and influence he possessed for their pacification. He called a council meeting at his home in Johnstown, which was attended by six hundred Iroquois, and under a burning sun, July 11, 1774, he stood for over two hours addressing them, with a force of argument and appeal which, while very affective for the purpose he desired, proved an overtask for the baronet, and scarcely had his audience dispersed when he was seized with a sinking fit, from which he never revived. He died in his sixtieth year, amid the lamentations of the whole valley, and reaching through all the colonies.

May we not confess that we owe to the memory of this early Ulsterman, doubly our countryman, an expression of profoundest gratitude and praise?

SCOTCH-IRISH HOMESPUN.

CONTRIBUTED BY REV. H. CALHOUN, MANSFIELD, O.

The two articles that follow, relating to the early history of the Scotch-Irish in this country, are part of a series, twelve in all, which were originally published (1891) in the *Herald and Presbyter*, a religious paper in Cincinnati, O. Attracting the notice of Prof. George Macloskie, of Princeton, N. J., they were by him introduced and read in part to the late Congress at Atlanta, and are here given in full.

“ Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear, with a disdainful smile,
The short and simple annals of the poor.”

The Ulstermen are to be judged by the standards of the Eighteenth, not the Nineteenth century. Following the emigrations described in our last article, comes what may be called an age of buckskin and homespun, when the clothing consisted of skins and furs, or of linsey or cotton woolsey and other products of the spinning wheel and hand loom. Settlements were made in communities, the cabins located near enough together to furnish mutual protection against the lurking savages, to gratify their social instincts, to aid each other in clearing their farms, and afford the advantages of schools and Churches. In every cabin was heard the music of the busy spinning wheel. All need not learn to weave, but all must card and spin flax, tow, wool, and in some places cotton. All blankets, coverlets, quilts, and wearing apparel for both sexes were, as a rule, home-made. An entire congregation, including the minister in the pulpit, were often dressed in homespun. The moccasin, hunting shirt, sun-bonnet, and rifle were common in the rude log churches, where stools and slab benches, resting on puncheon floors, took the place of pews. Log barns, cabins, churches, and school-houses made up the homely pioneer settlements. Little ones were tucked away in trundle-beds, while boys and young men climbed, often by ladders on the outside of the cabin, to the lofts. Great fire-places occupied sometimes nearly one entire end of the cabin, where the substantial cooking was done over or before the blazing wood fire, in pots and pans, and Dutch ovens, or in the ashes, with sometimes a brick oven outdoors. Candles or very rude lard lamps of a primitive pattern, sometimes merely a saucer, with a rag for a wick, made darkness visible when the cabin was not illuminated by the fire. It was a century

and more before the modern cooking stove and range, whose introduction the writer well remembers, as well as the music of the spinning and "quill" wheels, on which the youngsters wound the quills for the weaver's shuttles, on the hand looms.

In this day of diversified industries, when one labor-saving invention treads fast upon the heels of another, we can with difficulty comprehend the manifold duties of the pioneer housewife in the ordinary cabin life of that day. She milked and churned, caught rain water in troughs and barrels from the roofs for the washing, made her own soap, baked her own bread, washed, picked, dyed, and carded the wool, broke, carded, and spun the flax, wove the cloth, cut and made the garments, reared the children, nursed the sick, and often cheered the disheartened laborer at her side. Hollow trees or sap troughs, where maple sugar was made, supplied cradles for the babies. One of the Presidents of the United States is said to have been rocked in such a cradle. Then there were Indian troubles, alarms, massacres, ambushes, men shot down at the plow, mothers and children murdered or driven into captivity; with blockhouses and forts for protection from the dusky savages, where even the women learned to run bullets, and could load and fire with deadly aim if it were necessary.

For amusements they could trap and hunt; there were foot races, and log rollings, or log cabin raisings, husking and spinning bees, quiltings, spelling matches, singing schools, and weddings.

The choicest of the land thus early fell into worthy hands, and ere long comfort and plenty came, not to say wealth. By such enterprise, industry, and hardships they hewed out for themselves valuable farms from the primeval forests, and these toils and perils, incident to life in the new world, gave character to many communities which they still bear. They had little money, but stout hearts and hands; and so, in the fear of God, they laid the broad foundations of our present civilization. Underneath all this plain homespun exterior there were men and women of warm and true hearts; and if not so well versed in the lore of the schools, there was no lack of common sense, which for them, in that day, was the greater necessity. The pretty girls were dressed in striped or plaid cloths, carded, spun, and woven by their own hands; and their sweethearts in sumach or walnut-dyed material, prepared by their own mothers. Courting was done while riding or walking to and from meeting, or on the way to the spring when there. Nor did the girls hesitate to walk barefoot, and on their arrival at the grove and spring, near which the church stood, stop, and, washing their feet, put on shoes and stockings preparatory to entering the house of God.

There was no want of employment among men or women. If there had been leisure to read, there were few books to gratify their taste. Aside from the Bible and Psalms, the most common books were: "Pilgrim's Progress," "Mosheim's History," "Doddridge's Works," "Night Thoughts," "Hervey's Meditations," "Josephus," the "Writings of John Owen," and similar works, which were read and re-read by the whole community.

Much has been written of the planting of churches, schoolhouses, and colleges in New England, but as thrilling a story might be and ought to be told of the log churches, schoolhouses, log colleges, and theological seminaries, which were also schools of red-hot patriotism, planted by our Presbyterian fathers, some of which were the forerunners of our present popular, prosperous, venerated institutions of learning. The log college of William Tennent was established at Neshaminy in 1726. The germ of what is now Princeton was another log college at Elizabethtown, N. J. There was another similar school at New London, Pa., which was removed and grew into a college in Newark, Del. Still another was organized at Fagg's Manor in 1759. In 1767 David Caldwell instituted, near Greensboro, what was known as the Eton of the South. From such schools as germs were involved, under great disadvantages, our American type of colleges, such as are found to-day in the Middle and Western States, and on to the Pacific. We may well recall the day when our great-great-grandfathers and mothers went barefoot and in homespun to the log schoolhouses, and the more favored young men and women completed in homespun their more liberal course of study in the log colleges, and they certainly were as well prepared for the duties of life in that age as those of our day are in our palatial colleges and cushioned pews. Many a minister added to his pastoral work the liberal education of several young men for the ministry. This was the homespun age of Presbyterianism in this country, when Christians, if they were plain and simple in their ways, were intelligent and well grounded in the Scriptures and the doctrines of the Church. No more faithful or effective gospel was ever preached than by men in homespun. Pastors went from house to house, praying with and catechising the whole household. The family altar was honored, and parents instructed their children in religious things. The Lord's Supper was administered at least twice a year, preceded by a day of rigid fasting and other extra services, the minister being assisted by one or more neighboring pastors. Sometimes these services were held in the open air, so largely were they attended. A little later came the camp meetings, at which there were wonderful manifestations of the Holy

Spirit. Tables were often used for the Lord's Supper with tokens, none being admitted to the ordinance unless they had previously received these tokens from the pastor or the elders. The line which separated the Church and the world was distinctly drawn.

The Puritans of New England and the Presbyterians from Ulster were the two pillars of our national temple, like Jachin and Boaz in the old sanctuary. The one stood for personality and separation, the other for partnership and representation; the pilgrim fathers believed in individuality, the Scotch-Irish in equality; the one set up the town meeting, the other the state house; the one the congregation, the other the synod; the one clung to an established Church supported by civil tax, the other was the first to advocate the separation of Church and state in the abolition of the civil tax; the one enjoyed his own religion but hindered others in the enjoyment of theirs, while the other sought liberty of conscience for all.

THE ACTS OF THE SCOTCH-IRISH FATHERS.

BY REV. H. CALHOUN.

They were pioneers in the early settlement of the new world, and their work consisted in the genesis of things, laying foundations and seizing strategic points as the vanguard of Christian civilization, first east and afterward west of the Alleghanies. Whether along the Atlantic Coast or across the mountains, their work was enough like the acts of the apostles to justify the title of this paper—both being called and sent to plant Christian Churches upon new and unoccupied fields, inaugurating advanced movements in the old and new world's history. Both broke away from old moorings, encountered dangers, suffered deadly persecutions, endured hardship, and were providentially guided to eminent success. We need not claim that they were, without exception, ideal Christians. Some of them doubtless had more Scotch-Irish vim than divine grace. They were of fervid temperament, quick intellect, and ready speech. They had conspicuous energy, strong will, and were firm, and even obstinate, for the right and the wrong. They were certainly excellent types of rugged, impetuous strength of character, and even when they failed as examples of practical piety, they often stood firmly by gospel truth. But whatever their defects, there were always not a few among them who were eminently godly people, and who gave religious character to this transmontane movement.

Let us look upon an average home among the settlements of Western Pennsylvania during the last quarter of the eighteenth century. It is invariably a log cabin, perhaps twenty by twenty-five feet, with a part of two logs cut away for the one window; oiled paper or linen took the place of glass; chimneys were built with sticks of wood plastered with clay; benches and stools made of split logs, and supported on four legs, took the place of chairs. Around the walls wooden pegs were driven into the logs, on which hung the garments of the inmates. Another set of pegs supported the rifle, bullet pouch, and powder horn, which were often taken even to church. In the same way was supported a little shelf on which rested the meager library of standard religious works. This one apartment served the varied necessities of parlor, family room, bedroom, nursery, kitchen, and even church. Probably, in 1780, there was not a single stone, brick, or frame house west of the

mountains. Such were the homes of those who crossed the mountains on pack horses, there being no roads, or none suitable for carriages.

Food was equally plain. Hog and hominy, with mush and milk, were standing dishes. But little wheat was grown, for there were few mills to grind it. It was extensively the medium of exchange for iron, salt, and other indispensables. The iron had to be carried on pack horses over the mountain into a region now abounding in it, and salt could not be had for less than five dollars a bushel. As for tea and coffee, if the old people could afford either once a week, or on the Lord's day, they were satisfied, while to the younger generation it was altogether contraband.

Passing from home to the Church life, a similar state of things prevailed. In the old Redstone Presbytery there was not a church building erected on the whole field until nine years after its organization in 1781. When they began to build, the log churches were as rare, rude, and unsightly as the private dwellings. They did not wait until they were able to erect spacious stone or brick structures, nor did they send East to ask help of older or wealthier Churches. They took their axes on their shoulders, went into the forests, cut down the trees, and, with their own hands, erected a log building to shelter them from snow in winter and rain in summer. Except in inclement weather, they worshipped in God's first temples. These primitive churches were constructed entirely with the ax, without saw or plane, or even hammer, for neither nails nor iron in any shape were employed. The roof was of clapboards, kept in their places by logs laid upon them; the doors also were clapboards, fastened to crossbars by wooden pins, these crossbars projecting on one side sufficiently to form one part of a hinge. For windows small openings were cut between two adjacent logs and glazed with oiled paper or linen. The floors, where they had any but the earth itself, were made of cleft logs, smoothed by the ax. These churches were squares or parallelograms, if the logs were long enough, and when too short for a four-sided structure, the cruciform was adopted, with twelve sides and twelve corners; though it was not intended to represent the twelve apostles, nor was there a reference to any other rules of ecclesiastical architecture, but for strength and convenience. One of the transepts was the preacher's stand. The seats were punch-on or split logs, with four legs, and no provision was made for a fire.

The early ministers traveled from one clearing to another, and these, accompanied by an elder, visited from cabin to cabin, holding meetings when and where they could. Thus the ordinances were administered in as primitive and rude environments as those of apostolic times. The

Shorter Catechism was learned at school and recited on Sabbath evening by old and young. Many of the backwoods people were as well instructed in religious things as those now enjoying better advantages. The locations of these log churches were fixed by a "perambulating committee," so called, appointed by Presbytery, which required that they should be at least ten miles apart. Going to church meant something in those hardy times. Ministers traveled from fifteen to twenty miles to reach an appointment, being absent from home for days at a time. For roads they had blind forest paths; bridges were unknown; guideboards there were none; yet, braving all perils, heat and cold, mud or storm, duty was done. One instance is related where the minister forded a river, preached in his wet clothes, then recrossed the ford and rode ten miles home. When the Sabbath came, every road and bridle path was thronged with worshipers—on foot, even barefoot; on horseback, riding double. The house was crowded. Two services were common, the intermission being well improved in social greetings. These log churches in which our fathers worshiped deserve to be held in dearer memory than the battlefields of our history. They were the Antiochs, Philipps, and Corinths of the new world.

Let me illustrate this interesting feature in the cradle life of American Presbyterianism by a brief account of Rev. John McMillan, D.D., "the apostle of Presbyterianism at the West." He was a graduate of Princeton under the presidency of Dr. Witherspoon. He preached for a time in the older churches in the East, but after making two visits west of the Alleghanies, and seeing the great need of the field, he married and removed with his wife and goods on pack horses over the mountains in 1778 to Pigeon Creek, Washington County. There he lived in a log house with one room, perhaps twenty by fifteen feet, a stranger certainly to all the luxuries of life. A picture of this cabin has been handed down to us, and may be found in Nevin's "Presbyterian Encyclopedia." It has one door, one small window cut out between two logs, and a chimney built outside at one end, made of puncheon and small sticks plastered with clay. A crooked rail fence divided the open field in which it stood from the one adjoining. The stumps of trees stood thick about the doorway. One native tree shaded one end of the cabin—the only ornamental shrubbery. What seems a girdled, leafless tree stands on the opposite side of the house. No other cabin, barn, or shed is to be seen, and the native forest surrounds the clearing. It was a very cheerless prospect externally for his young bride.

But it was equally uninviting internally. Here is Dr. McMillan's own description of it as they found it: "When I came to the country,

the cabin in which I was to live was raised, but there was no roof, nor any chimney nor floor. The people, however, were very kind. They assisted me in preparing my house, and in December we moved into it. But we had neither bedstead nor table nor stool nor chair nor bucket. We could bring nothing with us but on pack horses. We placed two boxes one on the other, which served for a table, and two kegs served us for seats. Having committed ourselves to God in family worship, we spread our bed on the floor and slept soundly till morning."

This rude cabin became the first log college west of the mountains, growing into Jefferson College in 1802. From this same cabin eighteen young men prepared for the ministry went forth to serve the surrounding churches, some of whom rose to eminence.

Dr. John McMillan was one of the six men who organized the old Redstone Presbytery in 1781. In complexion he was neither fair nor sallow, but swarthy. His features were roughhewn, to some eyes homely, certainly masculine. His look was serious, stern, almost harsh, were it not modified by benevolence. His manner was blunt, abrupt, and impatient of formality, while in person he was nearly, if not quite six feet high, with head and neck inclining forward and showing slight promise of corpulency, setting off to good advantage his cocked hat and broad-skirt coat and doublet breeches and knee buckles—the conventional costume on important occasions of the day. He was a man of Pauline zeal and force of character. His voice was very powerful, corresponding to his large physique; and his sermons, rich in gospel truth, were greatly blessed. He lived until his eighty-second year, dying in 1833, in the sixtieth year of his ministry, having preached, it is thought, full six thousand sermons. In 1802 he was chosen Professor of Divinity and Vice President in Jefferson College. His whole life is a happy illustration of the cradle history of Presbyterianism.

Before the days of Home Missionary Societies, a Presbyterian minister, having come over the mountain, was settled over the Churches of Cross Creek and Upper Buffalo, in Northwestern Pennsylvania. One hundred dollars was the promised salary. By renting and cultivating a small farm he hoped to support himself and minister to the two congregations.

"The years rolled on, the work prospered, but money was so scarce that neither the salary nor rent of the farm could be paid. In this emergency a meeting was called to lay the matter before the Lord and decide what to do. Wheat was a drug in the market at twelve and a half cents a bushel. Often twenty bushels were exchanged for one of salt. At this crisis it was reported that the only mill in the settlement

had offered to grind the wheat at a very moderate cost; so, as the first and only step the Lord had indicated, it was agreed to send their wheat to the mill and have it ground. When the flour was ready, another meeting was called, and the question which startled the stoutest hearts was: 'Who will volunteer to run a boat to New Orleans?' It was a fearful undertaking—down the Alleghany to the Ohio, down the Ohio to the Mississippi, through the howling wilderness, inhabited by wild beasts and cruel savages. Many boat crews had gone and had never been heard from again. Well might all tremble. There was an awful hush and pause in the meeting. At last the senior elder, sixty-four years old, rose and walked slowly up the aisle. He turned as he reached the pulpit, and said: 'Here am I; send me.' Strong men wept, but the answer had come; the Lord was leading them. A river craft was soon constructed and loaded with the flour. The whole Church assembled by the river to bid Godspeed to the enterprise; a parting hymn was sung, a fervent prayer offered, then the old man stepped on deck, and, seizing an oar, said: 'Farewell, brethren; unloose the cable, and let us see what the Lord will do for us. More than nine months passed without tidings of his fate or fortune. Sabbath after Sabbath came and went, many anxious glances fell upon the vacant seat, and united and fervent prayers ascended for his safe return. At last joy filled their hearts; there he sat in his accustomed place; the Lord had brought back his own, and with him more gold than had ever been seen in the settlement before. The Churches prospered, the minister labored on, and now he and his elder sleep side by side in the quiet old graveyard." (Mrs. H. Crawford, Detroit, Mich., in *Home Missionary*.)

Such were some of the needs, emergencies, and apostolic acts of the early Churches in the wilderness.

Aye, call it holy ground,
The spot where first they trod.

THE SCOTCH-IRISH SETTLERS AND STATESMEN OF GEORGIA.

CONTRIBUTED BY COL. I. W. AVERY, OF ATLANTA.

No state in the broad limits of the American Union has had a more dramatic and eventful career than Georgia, and the unquestionably controlling element of its citizenship has been its Scotch-Irish.

Founded as an English colony in 1733 by the illustrious Oglethorpe, the majority of its main spirits from that day to this have been of Scotch-Irish stock. During the century from 1700 to 1800, the Scotch-Irish tide of emigration to America was enormous, scattering its strong manhood and chaste womanhood over the whole country, and permeating it potentially with a distinct leaven of integrity, courage, independence, religiousness, sensible intellectuality, and devotion to freedom.

From Pennsylvania, Virginia, and the two Carolinas, a host of the very best of these sturdy spirits flocked to Georgia and located in Burke, Chatham, Wilkes, Washington, and other counties, and the blood has kept on coming ever since, gradually extending westward, invading the territory of the Ocmulgee and Chattahoochee, with a current, a large flow through Tennessee, west of the Appalachian ridge.

It would be a difficult matter to estimate the proportion of Scotch-Irish blood in the personal autonomy of Georgia. The exact genealogy of our early Georgians is undefined and almost utterly undefinable. There are distinct strains of Scotch blood, believed to be leavened with the Irish strain, yet the proof is not clear. The personal and psychological characteristics of many were distinctively Scotch-Irish, and yet though believed to be of that breed by others and themselves, the cases were not susceptible of proof, and thus desire and the vaguest sort of tradition have crystallized into a very doubtful historical verity.

But one thing is unquestionable, and that is that Scotch-Irish qualities have dominated the civilization of the state from the earliest eras of its romantic history. There seems little doubt that a majority of its chief magistrates have been of this forceful strain, and its most dominant and best remembered Governors, like Troup, Cobb, McDonald, and Joe Brown, sprang from undeniable Scotch-Irish loins, and the galaxy finds a fitting and typical continuation in the present excellent executive, Gov. William J. Northen, who finely exemplifies all the best characteristics of his Scotch-Irish stock.

In the limits of a paper like this, with the immense mass of Georgia material, we can, with some general references to the great whole, only treat a few of the absolutely undoubted and more picturesque specimens of the splendid breed of dominating citizenship.

We shall take at random from the rich storehouse. It is not certain by any means, yet it is claimed that the biggest Georgian that Georgia has ever had, and not a native Georgian either, but an adopted Georgian in all of his tremendous and towering public life, William Harris Crawford, United States Senator, Foreign Minister, President United States Senate, Cabinet Minister, and the most prominent man of his day for the Presidency, when paralysis struck him down in the very zenith of his career, was anyhow a Scotchman, and many believed that he was a Scotch-Irishman. He was a kingly man, easily soaring, of little early culture, and yet an undisputed monarch among men.

The two Cobbs, Howell and Thomas Reede Rootes, the one an able United States Cabinet officer, Georgia Governor, and President of the Confederate Provisional Congress; and the other, as Alex. Stephens dubbed him, the Peter the Hermit of the tragic secession that drove to a head the great civil revolution, were of the brainful and dominant Scotch-Irish blood, and exemplified its traits and powers.

John C. Calhoun, that vastest of Southern statesmen, whose memory grows larger with time and more imposing in intellectual stature, was an excellent representative of the Scotch-Irish breed, and has given to Georgia one of the brainiest youngsters that the South has seen in a long time, Pat Calhoun, who, without money or influence, built up a great railway system at an age when young men are just beginning to creep up the lower round of the ladder, and sprang into an animated contest for a place in the Senate which his renowned grandfather so graced and illustrated.

Associate Justices of the Supreme Court of Georgia, Kent McKay, or Coy, spelled both ways, and William W. Montgomery, and Chief Justice James Jackson—Judge Montgomery only surviving—are all of the Scotch-Irish strain; Leonidas F. Livingston, present Congressman from the Atlanta district, and President of the Georgia State Alliance, is a Scotch-Irishman, and has shown himself a typical member of the race in many ways, and particularly in boldly antagonizing the intense Third Party views of his alliance constituency, which is imperiling his reelection.

A fine type of the Scotch-Irish gentleman, chivalric, simple, earnest, manly, and unpretentious, but solid and brave, and true as steel, is Col. John McIntosh Kell, the present Adjutant General of Georgia, a naval

captain of the war, connected with some of the most historic events of the United States Navy, and the sharer in heroic service in the dismal glory of the ill-fated "Alabama," with the gallant Semmes. He is connected by blood with that host of heroic McIntoshes of the early revolution for American independence, who so illustriously illustrated Georgia in those heroic days. Col. William A. Little, ex-Speaker of the House and present Attorney-general of the state, is of this blood, and an excellent specimen.

A gentleman who has been one of the medical lights of the whole country, a shining scientist in the healing vocation, original, inventive, a discoverer, and a grand man morally and socially, was Dr. Henry Fraser Campbell, of Augusta, who won renown among the medical leaders of the world, and who was a genuine Scotch-Irishman of the purest blood. The Revs. Dr. E. H. Barnett, and Givens B. Strickler, Presbyterians of Atlanta, pure men, devout Christian leaders, pious and able ministers, are of this remarkable stock.

John Carmichael, of Augusta, Ga., was a typical Scotch-Irishman. He was born near Londonderry, Ireland. He and his sister came over in a ship from Ireland to Charleston, S. C., before 1800. They were very poor, but of excellent blood. She had work, and sent him to Augusta to clerk with some good man in a store. He was very ignorant, but his desire for education was so great that he studied in the attic without fire in winter to read and write, rolling up his feet under him to keep them warm. He was useful and honest, and soon had a store of his own, and from a boy of fourteen, he was able at forty-five years old to give up business with \$100,000 worth of property. He died in 1847.

Mr. Carmichael was a director in the Old Augusta Bank, and a President of the old Whig Club of 1840. He left four stores and dwellings on Broad Street, and a fine residence, now the Adkin House, on Ellis Street, and a small bag of silver marked: "Picked up in my store; no owner found, but if he ever calls, give it to him." This was kept in his office about forty years, and found after his death. He was married twice, and had one child by one wife and twelve by the other. Some of his boys were fine men, now gone, and his daughters of the finest type, only two living. At his family burying ground are buried, besides himself, J. Bones and Robert Campbell, all from North-Ireland.

Robert A. McDonald, of Griffin, learned from his father, while alive, some very interesting facts of his Scotch-Irish ancestry. His great-grandfather, Andrew McDonald, in the early part of the last century,

ran away from a stepfather in Scotland, he being the only child of his father, and landed at Savannah, Ga., at fourteen years of age. He found his way to the Cherokee Indians, in what is now Bartow, then Cass County. He took a squaw wife, with whom he lived until he had four sons, when he attempted to return to the white settlement with a pony and his youngest son. He was pushed so closely that he had to abandon his son in what is now Morgan County.

Mr. McDonald says that in the early settlement of Cass County he had a cousin, Alfred Day, at Cassville, who had met some McDonald kinsmen who claimed relationship with him, and they were very proud of their McDonald blood.

Andrew reached Savannah safely, and, marrying an Irish woman, raised a large family. Andrew's son James, the grandfather of Robert, was disposed to repudiate his Scotch blood, and always claimed to be Irish. He was raised in Columbia County, and married a Miss McNair, and died in 1840. Charles, the father of Robert, was also raised in Columbia County. These McDonalds were all mechanics and house carpenters. Charles liked the Scotch blood, and was a good fiddler and dancer. He went to Louisville, Ga., and worked on a house for Benjamin Whitaker, then Speaker of the Georgia House of Representatives, when the Legislature met in Louisville, then the capital of the state. After the death of Mr. Whitaker, Robert McDonald says his father, Charles McDonald, married his daughter, Eliza Whitaker, and moved in succession to Newton, Fayette, and Henry Counties, and was residing in the last in 1857, when he died. Robert's mother was of Welsh stock, her grandfather coming over with Penn, and her mother was a daughter of the David Emanuel, who was an early Governor of Georgia. Mr. McDonald quotes the verse:

By Mc or O true Irishmen they say,
But without the Mc or O no Irishmen are they.

William C. Glenn, who has conferred a great benefaction on Georgia as a member of the Legislature from Whitfield County, as the author of the law taxing railroads in counties, thus securing a tax revenue of several hundred thousand dollars, is a genuine Scotch-Irish descendant. His great grandfather, Jeremiah Glenn, came from the North of Ireland to the state of New York. His grandfather, Thomas R. Glenn, was born in New York, County of New York, in the year 1800. About the year 1824 Thomas R. Glenn came to the state of Georgia, and took up his residence in Gwinnett County, where he married Miss Annie Thompson, daughter of Joseph Thompson. He died in

1839 and his wife in 1835, and their graves are in a cemetery in Gwinnett County, about four miles south of Lawrenceville.

Col. Jesse A. Glenn, William's father, was two years old when his mother died. He and his brother, Capt. Joseph Glenn, were put in control of their grandfather, Thomas, who resided in Chattooga County. Thomas R. Glenn, William's grandfather, after the death of his wife, went into the Creek war in Florida, and died from wounds received in that service. Col. Jesse A. Glenn was a gallant Colonel of Infantry in the civil war, commanding a Georgia regiment, and being desperately wounded. He has also been a Representative in the Georgia Legislature. William C. Glenn has twice been a member of the Legislature, and is now being pressed for the office of Attorney-general of Georgia.

A powerful and conspicuous Scotch-Irish family in the great commonwealth of Georgia has been that of Speer, furnishing a Supreme Court Justice, a Congressman, a Federal Court Judge, a State Treasurer, and accomplished divines and educators.

The Speers came originally from the Orkney Islands. Col. John Speer, the ancestor of the Georgia family, went from there to Strabane, County Tyrone, Ireland, about the middle of the fifteenth century, and married the rich Miss Maxwell, and led the "Caledon," or Scotch horse regiment, under William III. William Speer came from Strabane to South Carolina in 1775, and was a revolutionary soldier and patriot the entire struggle, fighting at Ninety-six and Cowpens, S. C., and at the siege of Augusta and the battle of Kettles Creek, in Wilkes County, Ga., as a member of Gen. Pickens's military family. After the war the state of South Carolina gave him a valuable body of land near the Cherokee Ford, on the Savannah River, in the Abbeville District, where he lived to a great and honored old age, dying about the year 1833.

This old hero was a Presbyterian, with a broad Scotch accent, and a strong mind and character. At the old Presbyterian church on "Rocky River," he was leading the singing, and the pastor, who was lining the hymn, followed with the text, which he promptly sang, and then, seeing his mistake, he exclaimed: "Gracious, I sung the text."

His war career was romantic. Gen. Pickens was exceedingly fond of the young foreigner, and made him his chief scout, and he had some thrilling escapes from the Tories, at one time swimming the Savannah River in midwinter to avoid capture and to save his dispatches,

His farm was at the junction of Rocky River and the Savannah, above Augusta. He married in that section, and in addition to his

farm he ran a store. His father seems to have been a merchant, and the son took naturally to the calling. His grandson, Alexander M. Speer, ex-Associate Justice of the Georgia Supreme Court, now living, remembers him well, and conversed with him often about the revolution, and on one occasion was shown by the old soldier the scars on his ankles, left by manacles worn while a prisoner in the British hulks in Charleston harbor.

The children of William Speer, the revolutionary patriot, were all of them men of remarkable intellectual force. His brother, who came over with him from Strabane, Ireland, and who landed with him at Breakwater, Del., remained in Pennsylvania, and his descendants are now wealthy iron manufacturers in Pittsburg.

One son of William Speer was Alexander Speer, who was the father of Judge Alexander M. Speer, of the Georgia Supreme Court; Rev. Eustace W. Speer, D.D., professor of belles-lettres and English literature in the University of Georgia, and one of the ablest public orators in the state; and Dr. Sidney Speer, one of the first settlers of Florida.

Alexander Speer was the Secretary of State, or Comptroller General of South Carolina in 1832, one of the legislative committee that originated the South Carolina railroad, and led the forces of the Union men of Upper Carolina in the nullification contest, successfully meeting McDuffie on the stump, carrying the Abbeville District, and being himself elected on the Union ticket. He was a man of remarkable eloquence, which he has transmitted to his grandson, Emory Speer, ex-Congressman from Georgia, and now Judge of the United States District Court for the Southern District of Georgia.

Alexander Speer removed from South Carolina to Georgia about the year 1833, and settling at Culloden, Monroe County, became a minister of the Methodist Episcopal Church, South, and filled many important appointments of the Conference in Georgia and South Carolina. He preached the first Commencement sermon at Emory College in 1843; and when Justice L. Q. C. Lamar, of the U. S. Supreme Court, in 1891, delivered the *alumni* oration at that college, his address was largely composed of recitations from three orations, so impressed on his memory that he could repeat them *verbatim*: one, the Commencement oration of (afterward Bishop) George F. Pierce, a sermon of Bishop Soule, and the Commencement sermon of Alexander Speer.

Alexander Speer married Elizabeth Middleton, of an English family that gave Henry Middleton, first colonial Governor of South Carolina, and Arthur Middleton, her father, one of the signers of the

Declaration of Independence. Alexander and his wife are both buried at Culloden, Monroe County, Ga. Eugene P. Speer, a son of Judge A. M. Speer, is a leading journalist of Georgia, and has been Tally Clerk of the House of Representatives in Washington.

Alexander Speer's brother, John Speer, has had among his sons Daniel N. Speer, Treasurer of Georgia and now President of the Atlanta Exposition Cotton Mills, and John Speer, a State Senator.

The Speers who have remained in Abbeville, S. C., are men of high character and great success in life. Dr. Sidney Speer planted the famous Speer Grove at Sanford, in that state, and as a member of the Legislature originated the bill to change the name of that beautiful county from "Mosquito" to "Orange." James Speer is a leading politician, and was recently a Democratic candidate for United States Senator.

An interesting incident occurred during the election of Judge Alexander Middleton Speer as Associate Justice of the Supreme Court of Georgia. His son, Eugene P. Speer, was walking from the old Capitol to the hotel with a friend, and Gen. Robert Toombs was just in front with a friend discussing the result of the election. Gen. Toombs remarked: "It's hard to down the Scotch-Irish," referring to Judge Speer's election. Young Speer had never before inquired into the facts of his early history, but when he related the remark to his father the newly elected Justice told the ancestral facts to the son for the first time.

The Speers have filled a conspicuous and influential place in Georgia events; and Judge Emory Speer has illustrated the eloquence, the legal ability, public capacity, and magnetism of the blood.

Henry C. Hamilton, of Dalton, Ga., who has been Clerk of the United States Court for the Northern District of Georgia, comes of an old and pure Scotch-Irish blood. His grandfather came from the North of Ireland about the year 1800, and settled in Westchester County, New York, where his son, John Hamilton, the father of Henry, was born on August 17, 1803. John moved to East Tennessee about 1828, when he was twenty-five years of age, and in that state married Miss R. L. Wester in 1833. He moved to Dalton, Ga., in 1838, and settled at the beautiful spring, on the edge of the town, which has borne his name, and where the successful cotton factory has been built. He became one of the leading citizens of North Georgia, and raised a large family of children who are the very best citizens of the state.

John Hamilton died November 13, 1853, and his wife June 21, 1876, leaving six children, James H., Thomas, George W., Henry C., and

two daughters, Mrs. R. H. Green and Mrs. Elizabeth N. Hardage. James was a leader in mathematics at Oglethorpe University, Midway, Ga., in 1852.

The Ray family has been a valuable, active, and influential one in Georgia affairs for the last half century, and it is of Scotch-Irish stock. David Ray and his wife, Lucy Atcherson, strict Scotch-Irish Presbyterians, lived at Drim Stevlin, of Donegal, province of Ulster, Ireland, and there was born on March 17 John Ray, who emigrated to this country and was the founder of the American family. Of studious habits and fond of books, John soon acquired a good education, and from his historical investigations learned to admire America, and longed to make it his home.

John Ray, at the age of twenty, came to this county with his parents' consent, and landed at Philadelphia October 27, 1812, alone. He spent a few weeks with his uncle, and then opened a school in Chester County, Pennsylvania, and taught afterward on the eastern shore of Maryland. In 1822 he began to study law at Staunton, Va., and was admitted to the bar in Richmond in 1823. Moving to Augusta, Ga., he taught a grammar school, in which he had as scholars children who became leading merchants. He also taught school a year in Washington County, and had no less distinguished a pupil than the boy who was afterward the Hon. Robert Toombs.

Having been admitted to practice law in Georgia, he moved in 1828 to Coweta County, which was a part of the territory recently purchased from the Creek Indians, and began the law at the county site, Newnan. He immediately became a successful practitioner of high reputation throughout, not only his judicial circuit, but all over Western Georgia. He built up a large range of clients, who became his fast friends. In addition to his important litigation, he did nearly the entire collecting business for the merchants of Augusta and Charleston, S. C., having made a host of friends in the former place while teaching there.

John Ray was especially skilled in the difficult pleading of those days, a much more difficult matter then than now, under the old system which has been so much simplified. Pleading was then the fine art of the law, and lawyers often had their cases thrown out of court upon legal technicalities, something that never happened to the thoroughly skilled Ray. His qualities for the bar were marked and forceful. He was an orator, with full, rich voice and graceful gestures, a remarkable mastery of vivid language, and a glowing imagination. Add to these gifts his careful preparation of cases, a thorough knowledge of

the law, and strong and eloquent presentation of his causes before juries, and his preëminence as a lawyer can be understood.

John Ray married in 1833 Miss Bethenia G. Lavender, of the best Virginia stock, by whom he had six children. The need of that day was schools, and Mr. Ray, in spite of the demands of his great practice, became a moving spirit in the vital cause of education. He organized a scheme for building a new schoolhouse, subscribing five hundred dollars, and was made President of the Board of Trustees, which place he effectively held for thirty uninterrupted years to his death. He obtained the best teachers from the North, and sent his carriage to Augusta for them, in that era without railroads; and his home and library were ever open to these strangers, whose esteem and affection he won.

He was the soul of hospitality, and his home was the cherished resort of guests. His charity was unfailing, and his courtesy to the poor and humble was as marked and genuine as to the rich. He had a warm feeling for his Irish fellow-countrymen, whether Protestants or Catholics, and he sought for them employment, loaned money to the needy, and cared kindly for the sick. He was a firm advocate of home rule for Ireland, and earnestly championed Catholic emancipation.

John Ray invested his large means in plantations and negro slaves, and was a humane master. He cared for his slaves as if they were of his family, protecting them from the cruelty of overseers, feeding them abundantly and well, and giving them good houses, garden patches, and orchard, each family to itself. He gave special attention to their morals, required their attendance at church, and supplied them with colored preachers. He won their affection, and after emancipation nearly all of them remained in his employ on his plantation up to his death.

He had a host of attached friends among the public men of the day who esteemed his high qualities, among them United States Senator Walter T. Colquitt, Supreme Court Justice Hiram Warner, Congressman Hugh A. Haralson, the brilliant Charles Dougherty, Judge Kinyon, and others. An active Democrat, he invariably declined office, though often urged to accept it, until 1862 his friends elected him anyhow Presidential Elector, and he cast the vote of Georgia for Jefferson Davis and Alexander H. Stephens for President and Vice President of the Confederacy. He was an ardent champion of the South in the war, and his warm Scotch-Irish blood resented the crusade against Southern rights and institutions.

He was calm and conservative through it all, and an incident will illustrate this. The people of Newnan met to ratify the passage of

secession, upon receiving the news, and it was an occasion of excitement and speech making, in which some of the enthusiasts were confident that one Southerner could whip ten Northerners. Judge Ray responded to the urgent calls, and while approving the action of the Secession Convention, he deplored the idea of war, and said it was a very sad hour to him. He went on to say that while having faith in Southern valor, and not questioning under certain circumstances one Southern man might vanquish two, five, or even ten Northerners, as for himself he preferred to fight them man to man. This moderation carried the crowd with its quiet sense and sarcasm, and the speech made the wise judge the hero of the meeting.

Judge Ray died July 21, 1868, and was buried in the cemetery at Newnan, Ga.

Among the citizens of Atlanta, Ga., who can claim a sure and ancient as well as honorable Scotch-Irish descent is Dr. James McFadden Gaston. Back through seven lineal generations, he traces his family to John Gaston, who sought refuge in Scotland from France after the revocation of the edict of Nantes. The family afterward migrated to Ireland, where John Gaston, great-grandfather of Dr. Gaston, was born, and emigrated to the United States about 1730, marrying Esther Waugh in Pennsylvania, and about 1750, he, with other Scotch-Irish Presbyterians, settled on the Catawba River in South Carolina. He and his nine gallant and patriotic sons took active part in the Revolutionary War, of whom three were killed at the battle of Hanging Rock.

Dr. Gaston's father was Dr. J. B. Gaston, an eminent physician. Dr. Gaston was born in Chester District, S. C., December 27, 1824, and married Miss Sue G. Brumby; was a distinguished surgeon in the Confederate army, and practiced his profession in Brazil from 1865 to 1883, when he removed to Atlanta, Ga., where he now resides. Dr. Gaston has taken rank among the scientific men in his profession, and has held high medical honors, being now President of the Southern Surgical and Gynecological Association.

The Scotch-Irish family of Hay has been conspicuous in state and nation in medicine, furnishing several generations of scientific physicians. Dr. Gilbert Hay, a full-blooded Scotchman, whose wife was Miss Moore, of Irish descent, came to Georgia, in Wilkes County. His sons were Dr. J. T. Hay, Dr. Gilbert Hay, and Dr. William Hay. Dr. Gilbert Hay was a surgeon in the United States Navy, and was on board the United States ship "Niagara," in laying down the first Atlantic cable in 1859, and received a gold medal from the New York Chamber of Com-

merce for services in that great work. He was Surgeon General of the Imperial Army in 1862, during the Peking Rebellion in China, and was Commissioner of Lunacy for the state of California, dying there in 1875. He contributed largely to the education of Alexander H. Stephens, and his brother was private secretary to Mr. Stephens. Robert H., a son of old Gilbert, was a friend of Andrew Jackson, and fought at New Orleans. One of the Hays married a cousin of President Harrison. Dr. William G. Hay visited Europe before the war, and wrote a series of valuable historic letters to the *Savannah Republican*, copied by the Harpers. Charles C. Hay, a son of Dr. J. T. Hay, was, at the age of fourteen, a gallant Confederate soldier in Cleburne's Division in the Confederate army.

A strong and distinguished family in Georgia, eminent for solid sense and moral excellence, and among the purest of our Scotch-Irish blood, is that notable one of the Reids. The founder in America of this rare breed of brave, sterling men and noble, brilliant women was Samuel Reid, a Scotch-Irish Presbyterian, who married Margaret McCay and first settled on the Schuylkill River in Pennsylvania, and before the Revolution moved to Rowan, afterward a portion of Iredell County, North Carolina. He was a member of the Committee of Safety from August 20, 1775, and an ardent revolutionary patriot during the Revolution. After peace had been declared between the United States and the mother country, Samuel Reid located with his son, Alexander, in Greene (afterward a portion of Hancock) County, Ga., and there lived until 1806, when he settled in the adjoining county of Putnam, three miles north of Eaton, where he died, and his son Alexander and Elizabeth, his wife, are buried by his side. The old homestead is still owned by his descendants.

This son, Alexander Reid, married Elizabeth Brewer, of Virginia, who survived her husband twenty years, and was a most remarkable woman, having reared eight sons and two daughters, who were an honor and comfort in her old age. Her descendants numbered one hundred and twenty at the last family reunion, which was held at the old homestead during the autumn of 1858. Although she was eighty-five years of age, she was the dignified, hospitable, and generous hostess, and at the conclusion of the dinner presented each one of her eight sons with one thousand dollars. Her strong intellectuality was evidenced by the fact that she had held together in unity and love this immense family until her death, which occurred about eighteen months later, at the age of eighty-six years and six months.

The sixth son of Alexander Reid and Elizabeth Brewer, William

Reid, of Troupe County, Ga., married Martha Wingfield, of Wilkes County, whose ancestors moved there in 1784, their only child now living being Mrs. William Daniel Grant, of Atlanta, Ga. This lady still owns the large plantation and once hospitable mansion of her father, one mile from West Point, where she was born, and where, as Miss Sallie Fannie Reid, she is well remembered by the writer and her cotemporaries in Georgia as one of the most beautiful, brilliant, and queenly women of her time. Many sick and wounded soldiers and officers of the Confederate army, now living, will remember her loving-kindness, tender sympathy, and substantial aid. She has two typical children, worthy inheritors of their parent's excellencies: John William Grant, and Mrs. Sarah Grant Jackson, wife of Thomas Cobb Jackson, all of Atlanta, Ga.

Besides William, Alexander Reid reared and educated seven sons and two daughters, all of whom married and raised, with the best educational advantages the state afforded, large families. A wise, frugal, and industrious man, he left both to his wife and each of his children, a handsome estate, and at the commencement of the war between the states his eight stalwart sons were all prosperous and wealthy planters.

Alexander Reid and several of his sons and grandsons for three generations have represented Putnam and other counties in both the Senate and House of the Legislature of Georgia. The grandsons were gallant soldiers and efficient officers in the Confederate army, and did their whole duty, exemplifying the manly fiber of the Scotch-Irish stock. Two of these boys were killed on fields of battle; others were desperately wounded. Four of them went out as officers with the first volunteers, one as Lieutenant Colonel from Morgan County and three as Captains from Putnam County.

Capt. John Samuel Reid, Senator from Putnam, Jasper, and Morgan Counties during the administration of Gov. Colquitt, was shot through the foot at the battle of Gettysburg and left on the field. He was afterward a prisoner and messmate with Maj. H. D. McDaniel, since Governor of Georgia. His sister, Francis Reid, married Judge Thomas G. Lawson, now a member of the United States Congress. Mrs. B. W. Hunt, of Eatonton, daughter of Mrs. Isabella Prudden, who is now living, is also a lineal descendant of the Scotch-Irishman Samuel Reid.

In every honorable phase of Christian citizenship, this thoroughly representative family of the highest Scotch-Irish type, has left its spotless and enduring impress upon the best history of the great state with which it has been illustriously identified from the beginning. In pri-

vate and public life, in peace and war, the name has been the synonym of our highest civilization.

Capt. George Bruce Forbes was born at La Grange, Ga. His father, Gilbert Forbes, was of Scotch and Scotch-Irish parentage, tracing back to the days of Bruce and Wallace, as far as 1747, and among his immediate ancestors was Gilbert Forbes, who was made a freeman that year in New York state. His mother was of the Huguenot and Scotch-Irish blood, whose family history has been well preserved. About 1685 her progenitors left France, going to Holland and then to America. She was a Tillon, the family settling at New Rochelle, twenty miles from New York City. In 1704 a little French church was established on Pine Street, near Nassau Street, New York City, which was attended by the Tillon family, who left home on Saturday, walking twenty-two miles, and walking back on Monday. There are twenty-two Tillons buried in Trinity churchyard in New York, among them Peter V. Tillon, one of the bodyguards of George Washington, and who is said, when the American army entered New York at the end of the Revolution, to have taken down the British colors and raised the American colors at the spot that is now the corner of Grand Street and the Bowery. Among the Tillons buried in Trinity churchyard are a number who lost their lives in the revolutionary war.

The grandmother of Capt. Forbes was Charity Maccomb, a sister of Gen. Alexander Maccomb, who won repute in the war of 1812, and special distinction at the battle of Fort George, Niagara, and Plattsburg as Colonel and Major General, and afterward was commander of the United States army, up to his death in 1841. A Tillon family Bible, brought over by them from France, and a plate mirror, in good preservation, are in the possession of a member of the family in Newark, N. J. In 1853 Francis R. Tillon, then Recorder of New York, prevented the opening of Wall Street through Trinity churchyard, claiming that the bones of the dead Tillons who lost their lives in the Revolution should not be disturbed.

Capt. Forbes left the La Grange High School early to enter the Confederate army as Orderly Sergeant of the Columbus (Ga.) Light Artillery, and rose to be Lieutenant in his battery, serving gallantly through the entire war from his enlistment to his surrender with Gen. Dick Taylor in May, 1865, among the last of an organized body to surrender. He served under Gen. Joseph E. Johnston, whom he greatly admired, in his noted campaigns in Mississippi and Georgia, and counts among his hardest experiences Hood's campaign in Tennessee in the winter of 1864. His command in which he served all the time, was a mounted

battery in the division of cavalry of Gen. William Henry Jackson, of Tennessee, being attached to Gen. Ross's brigade.

Since the war Capt. Forbes was a member of the La Grange Light Guards, and its Lieutenant during reconstruction. He moved to Atlanta in 1881, and in 1883 he became and has been since the Deputy Clerk of the Superior Court of Fulton County. He was active in the organization of the Atlanta Artillery, and was elected First Lieutenant August 16, 1886, and Captain in December, 1888, and building up the corps, he gave it national repute for courteous attention to distinguished men visiting the city.

Capt. Forbes married in 1871 the daughter of Rev. Dr. William M. Cunningham, for years an honored Presbyterian pastor in La Grange, Ga. Three of their five children are living: George Bruce, Mattie Tilton, and Evan Howell.

A thoroughly representative man of the substantial Scotch-Irish character is that leading jurist and lawyer of North Georgia, Judge Cicero D. McCutchen, of Dalton, a gallant soldier in the late war, a legislator of repute and ability, and a gentleman of broad influence. A gentleman who has, in a quiet, solid way, impressed his personality upon the prominent and important matters of Georgia is Col. Clifford Anderson, so long the Attorney-general of the state, another Scotch-Irishman, typical in his personal and intellectual characteristics of the cool, self-poised, brainy, positive, and thoroughly reliable breed to which he belongs, and from whose sturdy manhood he came. Another splendid sample of the true-hearted and clear-brained stock is that fine old character, retired to the gentle quiet of an honored old age, Judge John Erskine, the Judge of the United District Court for Georgia through the stormy reconstruction days, when he held an odious place of despotic power which he administered with rare humanity and kind justice, doing his duty by his government, and yet sparing an oppressed people and mitigating legal war severities. His portrait hangs in the court room at Savannah, placed there by those whose affections and esteem he won by his humane discharge of a trying duty. Another picturesque descendant of the illustrious blood is that accomplished diplomat and delightful gentleman, Hon. Henry W. Willard, Congressman and United States Ambassador to Belgium and Brazil, who met the great Yancey on the colossal question of secession, and whose strongest claim to remembrance is his agency in the emancipation of slavery in Brazil while he was foreign minister there, when he wrote a letter, now enthroned in the British Blue Book, that drove the movement to success.

The Purse family of Savannah Scotch-Irish has been notable in ma-

terial matters for Georgia's development. Thomas Purse, the father, was the founder of the great Central railroad, now the largest system of the South. He was its superintendent, and originated the first time table, that has become the law of all railways. His son, Daniel G. Purse, built the Tybee railway, has been a public benefactor, and his latest and largest achievement is the colossal one of devising and conducting the campaign which has just resulted in securing an appropriation of \$3,000,000 to give deep water to the Savannah harbor, a benefaction whose good to Georgia cannot be measured or imagined.

The rare Scotch-Irish contributions to Georgia civilization cannot be enumerated. The Nesbit family, of the Scotch-Irish race, has been a valuable one. It gave Eugenius A. Nesbit to the Supreme Court of the state, and a host of noble men and women in every calling. That classical *littérateur* and scholarly divine, founder of *Scott's Monthly Magazine*, Rev. W. J. Scott, and that inimitable humorist, C. H. Smith, better known as "Bill Arp," the raciest of all our writers, are Scotch-Irishmen. Gen. J. R. Lewis, the one-armed and efficient postmaster of Atlanta, comes from this stock. The most remarkable stock farmer and real estate investor we have ever had in the state, Richard Peters, was a Scotch-Irishman. He was a rare man, wise, liberal, progressive, farsighted broad-planned, and energetic. The fairest part of Atlanta, the imperial north portion, owes its preservation, from any possible deterioration of its high *status* by any injurious features, to his wisdom and long-headedness. He was a founder of its extensive street car system. George W. Adair, the best real estate man the city of Atlanta has had, and who has all the qualities to have been a public orator, is a Scotch-Irishman. So is that brainy and diplomatic railroader, and head of the Georgia Railroad Commission, Maj. Campbell Wallace.

But the list of thought molders and event makers from this potential breed of folks is simply innumerable. I cannot better close than with a brief mention of two men who have, beyond all others, fixed their stamp upon the public automony of Georgia. Before these, however, it may not be improper to allude to a few others.

We have in Georgia, Samuel Barnett, ex-Railroad Commissioner, probably the ablest statistician and economic writer in the South; Dr. W. A. Calhoun, the most scientific eye and ear specialist in the South, and the equal of any in this country or Europe; Walter G. Cooper, grandson of that practical Georgian, Hon. Mark A. Cooper, the iron king of the period before the war, and once candidate for Governor in one of the most memorable races ever known in the state's political annals; Judge John D. Cunningham, the largest fruit raiser in the South,

and a strong lawyer and judge also; Dr. W. S. Kendrick, a leader among the medical scientists of the state; Col. A. J. McBride, a gallant officer of the war, and a successful and progressive developer; Andy P. Stewart, the pleasant, efficient tax collector of the great county of Fulton; Col. A. J. West, the Quartermaster of the state, and an effective real estate agent; and a host of Wilsons, strong, valuable men.

The two men to whom I have alluded as perhaps beyond all others the most potent powers of Georgia annals are Govs. George McIntosh Troup and Joseph Emerson Brown. On his mother's side Gov. Troup came from the John Moore McIntosh that was a commander under Oglethorpe. The McIntoshes were memorable people in that day, famous Indian fighters, and one, the fruit of a marriage with an Indian, became an Indian general. Gov. Troup has come down to us as the best known apostle of state rights, making historic stands for his views in successful contests of authority and argument with the United States Government. Gov. Brown exhibited the same sturdy adherence to the Scotch-Irish spirit of devotion to liberty and state and individual right as Gov. Troup in his stern controversies with the Confederate Government against the policies of conscription and the other anti-republican measures of the Confederacy, which he believed to be in conflict with the principles for which the South was fighting. Gov. Brown has been Executive, Chief Justice of the Georgia Supreme Court, United States Senator, lawyer, railroader, manufacturer, miner, real estate investor, town builder, farmer, philanthropist, and all on a large scale, and with unvarying success. Probably no man in the country has had his versatility. Certainly none have combined in themselves in strong degree the masterful qualities that go to make up the Scotch-Irish character.

Georgia has been a dominant state from the first, and unquestionably the fact is largely due to the Scotch-Irish spirit in her inhabitancy. That she will continue the career of leadership no one can doubt. Her future must be great, impelled by this powerful citizenship.

SHORT IMPROMPTU ADDRESSES DELIVERED BEFORE THE CONGRESS.

THE EVOLUTION OF THE SCOTCH-IRISH.

BY PROF. GEORGE MACLOSKIE.

By some error it has been announced that Dr. Patton was to be present, and would make an address at this meeting. He was desirous to come, but Providence has prevented him. He has been lying in sickness and is now recovering, but for a month or two yet he will be unable to do any work. Although not a Scotch-Irishman, he is half of one, and we are trying to make him one at Princeton College, which is a Scotch-Irish institution, and he is very much interested in our movement. I never would have come to this meeting and left my work at the busy season of the year had it not been for Dr. Patton, but I don't know whether that is a privilege to you or not. [Laughter.]

Another thing I want to speak of is a personal matter. In the old country I was rather in the unfortunate position of a Scotch-Irishman whose ancestry had all run away to America. About thirty years before I was born my grandfather came to Charleston, S. C., and from that time on I was anxious to hear about these American relatives. I was so alone in the world that I have come after them, but it is only one of them that I have found. I have not found my grandfather. I suppose there is a presumption of law that he is not at this time in existence, but I am not sure of that, especially in this good climate where there are so many very aged men. But this is my position. I have never yet met the right man by the name of McClure, for that was his name, or of Hemphill. My heart beat fast when the name of Hemphill was called yesterday, for I don't know but that your Mayor might be a cousin or some other relation of mine. I may also state that my friend, Col. Adair, who gave us the address yesterday, in mentioning the part that Scotch-Irishmen have taken in the building up of this community, omitted to give the name of Mayor Hemphill as one specimen of these Scotch-Irish journalists.

I want to say a word about evolution which affects the different

species of animals and plants, and according to whose principles new varieties of the human race can be developed through circumstances that are going on in the world. My subject is an abstract of a scientific lecture on the evolution of the Scotch-Irish race. In discussing this subject I will not begin with China, though I understand that the Emperor of China is learning Scotch-Irish. [Laughter.] The newspapers say he is learning English under a Scotch-Irishman, and we know what kind of English that is. [Laughter.]

I begin with Iceland. In Reclus' book on the geography of the world, it is averred that Iceland in ancient times was colonized by people from Ireland; that the crosses and the bells and the ecclesiastical remains of Iceland bear testimony to the Irish colonization. Also one of the fiords of Iceland is called Patrick's Fiord, a good name and one that I like, as symbolized by the colors of this badge which the local committee have prepared. I like to see the orange and the green coming together, showing that we are all Irishmen. [Applause.]

In the old time we had what we call, in the language of modern science, the primordial or generalized condition of the race. They were not yet specialized as to what part of Iceland they came from, and there were Scotch-Irishmen, or rather Scots, of the North of Ireland, also of North Britain, for the people of Ireland and Scotland alike were called Scots in those days. They were in a very generalized condition, to put it in a scientific style. From that time we must come to a period marked by violence and contending forces. It was the old principle of the struggle for existence. In this struggle for existence there were many external factors of oppression; a hard time it was. Our President told us something yesterday about the emigration from that country to this during those times of trial and oppression, and it is astonishing how great some of them get to be over here. First, Francis Makemie, sent to a New York prison for preaching the gospel, was a case of the struggle for existence; and now John Hall, with his fine Fifth Avenue church, in the same city, exemplifies the survival of the fittest. In that time there were trials in various forms, and the real hero of the siege of Derry was a Scotch-Irishman. This was Adam Murray, who led the forces in their sallies against the besiegers, and though he was cheated of the honor because he was a Scotch-Irishman and not an Englishman, we should not forget his achievements. We have had wrongs to suffer for a long time, and still we have to struggle. But if our environment was rather a trying one, it proved

to be really wholesome, for it taught us the way to our liberty and to our God. You have seen this in America, and have seen the difficulties overcome here. You can imagine how I feel when I see over here my old friend, back again, great in position and in stature. When I look on so many stalwart representatives of the race, I ask: "How do you come to be so big in these places?" How is it that these Scotch-Irishmen have come to be so tall? I must consider this as one of the problems and one of the puzzles. But as I saw here one of the great-grandsons of John Starke my heart went back to his grandfather, John Starke, who was a great hero; and yet there was a greater hero in his time, and that was John Starke's Scotch-Irish wife, that used to write letters to him when he was fighting for his country's liberty, telling him that he was laboring in God's cause and let his heart not fail, for God would be with him and give him the victory. It was in this way that these Scotch-Irish men and women all fought the great battles of this struggle for existence. What we wanted then and want still was existence; that is to say, a healthy development, a healthy, hearty existence, that we should not be cringing under the feet of tyranny, but that we should be free men, and yet law-abiding men, but not that we should have any ascendancy over others.

I think it right to say in this Congress, at the present time, that whilst I do not enter into politics, and whilst I have taken no sides in the contest for home rule and kindred matters, because I am an American citizen, and not an English subject, yet I know that the men who are to-day against home rule in the North of Ireland are the same men who, a generation ago, fought for the rights and liberties of their Roman Catholic fellow-countrymen; they are not bigots, they are not fanatics, they are not men who want an ascendancy of their own party, but they are men who are afraid of an ascendancy rising up in the place of the old one that after long struggles they have gotten rid of, and now they are wanting to preserve this principle of fairness and freedom, and I say it is a struggle for existence, it is not a struggle for domination, it is not a struggle to rob anybody of his rights. Here also in the United States the Scotch-Irish do not wish to lord it over any other class. We want to carry on our own work and do it fairly and well, and to enjoy the existence, to enjoy the privileges which God has given us. Now we come to the survival of the fittest, and I need not be required to give a certificate to show that we are the fittest to survive. [Laughter and applause.]

A young lady told me that it would be a good course to make a speech on the bad things of the Scotch-Irish, and we could find plenty of them, both at home and in America, plenty of disgraceful acts which they have done. I was rather indiscreet a short time ago in telling my class in college that if the boys would be quiet and behave themselves nicely it would be a pleasant thing for the Faculty, and our work would be greatly lessened, but there would not be much good out of students of that kind. The students that have no mischief in them have little good as the world goes. [Applause.] And so it is with the older men as well. I may state for the other side (the ladies), where there is not much mischief, there is not much pleasure, not much spice; and whenever you find a tendency to develop anything that is bad, you may be sure that there is an opportunity of developing something good there, and as a scientific man I like to hear discussions, even though they are sometimes on the wrong side. I sometimes teach my boys that a great deal of the discovery that is made in the world is made by people going in the dark and making blunders, and if I were in a big wood and did not know the way out, I should think it was better to go some way than to sit there and do nothing. These Scotch-Irishmen accordingly, sometimes, when they do not know the right way take the wrong way, and they have been trying to find out their mistakes and improve themselves. I am not going into practical illustrations of that, even if I had time, and I am limited to fifteen minutes. I can go over the field and show you how the ground lies. Even their activity in wrong directions has often proved their fitness to survive.

These Scotch-Irishmen have been an irrepressible set, as their masters will tell you. Why did they shut up the gates of Derry? Some of the wisest and most prudent men of Derry told them to keep the gates open and let the invading army into the city. Why did they shut the gates on the troops of the king and seek to prevent them from entering? Why were not these people content to sit down and become clodhoppers instead of fighting for their liberty? Why was it when they came to America they gave much trouble to the British Government? Why did our brethren from Boston—those noble Puritans whose memory we revere—throw the tea into the harbor and do rascally things of this kind? Why did you fight such battles for freedom, knowing that the greatest naval and military powers of the world were against you, and that your success was hopeless? It was this: there was mischief in these

Scotch-Irishmen, they could not be put down, and there is the hope of something good in it. This is not the first Scotch-Irish Congress that we have had in Atlanta. There was a great Scotch-Irish Congress here in Atlanta twenty-seven years ago under the joint presidency of Hood and Sherman, and why did that congress go into all that fighting and quarreling when its members were brothers? It is the mischief that was in them; there must be potency of good in a people that have so much mischief, and our business is to try to encourage and bring out that good, that something may be done. This is a scientific line of evolution, and if you would submit the case to a body of scientific men they would tell you that these principles are sound, that it is in this way good races have been developed.

I will close by telling you what I did with a few of our Scotch-Irish students that have been in Princeton. They come over sometimes for their education. They are all extreme Presbyterians; they have some liberality, but still they look at things very much from a Presbyterian point of view, and people must forgive them for a slight narrowness in that respect. I told them that I was coming to the Scotch-Irish Congress and wanted a subject, for I knew that Mr. Bonner had a trick of calling on me sometimes, and I asked them to tell me the state of matters in the old country. The first thing they told me about was the recent prosperity of the country, the prosperity of the farmers, and the wonder of that prosperity is that it is in the midst of the greatest difficulties they have ever experienced. The flax crop, which used to be a great crop, is gone now. The causes of it I need not explain. But for all that the farmers have, many of them, become land owners, and even the farmers who have not yet been able to become land owners are sharing in the general prosperity of the whole country. Affairs should not be changed, but they should be let alone as they are. The country is going on in prosperity; it is the survival of the fittest.

Another thing they told me is that Belfast is becoming a great place for shipbuilding, and it is advancing more than any other seaport in the British Isles, I think, with two or three exceptions, in some respects more than any other. It has recently got a feather in its cap of which it may be proud. The queen is very jealous—not the queen herself, but her ministers—of giving favors to certain places, and Belfast was never much favored by the government, but the queen has made the Mayor of Belfast a Lord Mayor. London has a Lord Mayor; Dublin, from time immemorial, has had a Lord

Mayor; York has had a Lord Mayor, because it was the old historic center of Northern England, and now Belfast has the fourth Lord Mayor, and he is a Scotch-Irishman. [Applause.] One of our Belfast teachers was Dr. Thompson, whose arithmetic and geography we used to learn in the schools, and his son went over to become a teacher in Glasgow, and became celebrated in laying Atlantic cables and has been raised to the peerage and made Lord Kelvin. He was one of the Belfast school-teachers, and as an old Belfast school-teacher myself I rather feel proud that these things are going on.

Another thing these young men told me was the great advance of temperance that is going on at the present time in the North of Ireland, so that many places where the drinking used to be a reproach to the country are now becoming remarkable for sobriety, and I am glad to be able to say that the Roman Catholics and Methodists and Baptists and people of all denominations have joined together in fighting in the British Parliament for sobriety and the observance of the Lord's day in their country, and it is a good sign that on a recent occasion the Roman Catholic Society in Dublin invited the Presbyterian assembly to a breakfast in the cause of temperance. That shows the fraternal spirit that is amongst the people, notwithstanding the differences in creed and politics. With all this prosperity there are financial difficulties, and yet the Church of Christ is advancing in Ireland, and advancing especially in the missionary spirit. These young men tell me that the Irish Presbyterian Church is at the present time sending missionaries into all parts of the world as they never did before, and William Park, my old friend and pupil, who has been their Moderator lately, is now proposing that they shall imitate St. Patrick by sending large bands of students to China and India and other heathen countries.

The last thing I have to speak of is the advancement of education. At the College of Belfast this work is progressing, and the degree that is conferred by the medical department of that college is now being recognized over the world as the highest degree which any college can give. I find in the Northern states in this country an impression that the young women in the South are better educated than the young men. They say that you women are better educated than your brothers and sweethearts, and you ladies should not permit that, you should insist on their being as good scholars as you. The women of Ireland have been taking the honors of public occasions more than anybody else. Thus we learn that the

whole country is advancing in all these things: in prosperity, in manufactures, in education and missionary spirit to be a blessing to the world. I think we may thank God and take courage for our race. [Applause.]

AN ADDRESS BY REV. HENRY QUIGG, D.D.

Ladies and Gentlemen: I have a very pleasant recollection of meeting our distinguished President at the time to which he refers, and I think the episode deserves a passing notice. The Sunday to which he refers was a very rainy day. Old Pluvius gave us a specimen of his art that morning, and seemed determined that no one should go to church in Lexington that day. While it was pouring the rumor got out that the great Bonner, of New York, had arrived in their midst, and was now down in the Presbyterian Church. The people moved. He was a drawing card. Everybody was there but the preacher. So your speaker had to take the weather and put in an appearance too. And this reminds me of an incident that I read somewhere. There was a man in England exhibiting the skeleton of a whale, and the Pasha of Egypt happened to be visiting the country and incautiously walked into the skeleton of the whale. The avenues of ingress and egress were at once closed up by the showman, who sent out boys with bills over the city announcing that the Pasha of Egypt was there on exhibition, and if they would hurry up they would see him where Jonah was found. [Laughter.] So the presence of our distinguished and exemplary friend and brother was the means of furnishing the congregation on that occasion.

Now, then, let me say that it affords me great pleasure to be here to-day. My heart responsive beats to your call. The accents of your orators are sweeter to me than the music of Moore's melodies. I rejoice to look over this bright array of fair women and brave men, representing, to some extent, the morality, intelligence, and piety of the Scotch-Irish. Myself a native of Ulster, I find that I am surrounded by brethren also to the manor born. There to my left President Bonner, *facile princeps*, of whom we are all proud. In my boyhood I was separated from him only by the waters of the Foyle. There to my right, Col. Henry Wallace, who addressed us yesterday in such glowing periods, and with so much rhetorical beauty, whose name at my father's hearth was a household word. And there is Col. Wright before me, the founder of this

Society, to whom we owe immortal honors, and who was born only a few miles from the spot where I first saw the light. My name is not M'Gregor, but I had almost said I stood to-day on my native heath. I am doubly at home; near by is my dwelling, and here I am, surrounded by friends and countrymen. Though welcomed by our scholarly Governor and accomplished Mayor, neither of these popular gentlemen was able to give you the real genuine Irish, "Come to my bosom." I suppose they agreed to leave the pleasant task for me, as they knew it would only come with a good grace, as O'Connell used to say, through the medium of "the rich Irish brogue." Now receive it in the spirit in which it is uttered. *Caed mille failtie*—that is, you are welcome a thousand times. You are welcome and welcome, because you are worthy, and because you are brethren. And now that we are here, let us rejoice together. The main element in these meetings is the social. Indeed I had almost said, if it is not, it ought to be a mutual admiration society; and that because there is so much to admire in the Scotch-Irish character. To this race the world has never fully appreciated the debt she owes. They are a picked race from the choice races of the world. To the Scotch-Irish we are indebted for the grand principles: "No taxation without representation; no union of Church and state." To the Scotch-Irish we are indebted for the electric telegraph, which converts our world into a speaking gallery. To them we are indebted for the application of steam to navigation, with all the wonders it has wrought; and for the reaper, with all its countless blessings to the world. To the Scotch-Irish the colonies are indebted for the first step to independence. Bancroft tells that the first cry for liberty rang out from the Scotch-Irish settlements. They dreaded the tyranny of England, even as a burnt child dreads the fire. Now was their day for vengeance. Now was the time for the descendants of those who had with Wallace bled, and those whom Bruce had often led to achieve another Bannockburn, and lay the proud crest of another Edward low. By the very oppression which old England inflicted was this people trained to accomplish the great work which Providence placed before them. They were charmed with the strife in which the Goth delighted. They were always found in the thickest of the battle. Through fire and blood and smoke they held on their high career. Asking no armistice and tolerating no compromise, they went on from victory to victory, the last triumph eclipsing the first in the grandeur and glory of the achievement. Where is the great work that has been accomplished in peace or war, in arts or arms, to

which the Scotch-Irish have not furnished a liberal contribution? But for the unconquerable stuff of which this race was formed, the stars and stripes would have gone down in everlasting night. Like the Gulf Stream that warms and fertilizes every land that it touches, so the stream of the Scotch-Irish has been poured out as a benediction on the world. [Applause.] They have made the solitary places glad and the desert to rejoice and blossom as the rose. As the famous sculptor who, taking an exquisite feature from each assembled beauty in the land, carved out an image which was the pride of Greece and the glory of the world, so the chisel of Providence has been engaged for a thousand years in fashioning that grand and glorious race of fair women and brave men that we call the Scotch-Irish. Shall we forget such a people? No; we will often meet, Mr. President, and, taking each other by the hand, we will call upon this restless, breathless age to pause and admire the glory and grandeur of our fathers. We will often meet, and, embracing each other in the arms of our affections, will sing "For auld lang syne, my boys, for auld lang syne," till the welkin rings with the music of the melody. We will often meet, and, with the ancient Romans, bring out from their niches the statues of our fathers and gaze upon their features with admiring eyes and loving hearts, until, inspired with their principles and imbued with their virtues, we will imitate their worth and follow where they have led. [Applause.]

AN ADDRESS BY REV. SAMUEL YOUNG.

Ladies and Gentlemen: I have to correct our worthy President on one point, and that is: I do not propose to make a speech, and I am sure this is the most welcome information that I can bring to you; but I am glad to stand before you that I may give expression to the impressions made upon me since I came to this beautiful "Gate City of the South." Adopting the words of another to my own use, I can truly say: I came, I saw, I was completely captivated. [Applause.] Yours indeed is a beautiful city, yours is pre-eminently a hospitable people; your broad avenues, your private residences, betokening at once wealth and the finest taste; your public buildings, your courteous, hospitable gentlemen, your beautiful ladies—all have combined to make an impression upon me which can never be effaced while memory continues to perform her office. [Applause.] And I have no doubt whatever the expression I am

now giving to my own personal feeling, and which I could not possibly repress, is at the same time a feeble expression for the feelings of every member of the Scotch-Irish Congress who has had the privilege of visiting you on this extremely interesting occasion. [Applause.] Now I am told that this beautiful city, only twenty-seven years of age, that has, Phoenix-like, arisen in increased beauty from its own ashes, is a monument to Scotch-Irish blood, that from this source you have derived the indomitable courage and full purpose of heart which nerved you to build on its former ruins this "Queen City" of the beautiful Southland. If that be so—and I have no reason to call it in question—what better speech in favor of the Scotch-Irish could I make than to say "Behold, ponder, wonder, and see the effect that the race can produce in a time so short," and laying foundations which doubtless are so broad, upon which, by and by, shall be raised by the same energy a superstructure that shall call the attention not only of the neighboring states but of the world to this as the beautiful "by and by" capital of this beautiful Southern country. There is just one feeling that dampens the joy that I am now giving expression to in the case of those of us who are from the North; and that is that soon stern duty will call upon us to leave these beautiful scenes and go back to our bleak homes and again enter upon the stern realities of life under the less favorable circumstances existing there.

I have no purpose to eulogize our Scotch-Irish race. There is no further proof needed. I have all the evidence that I want to convince me that there is nothing great, good, abiding, lasting, of which the Scotch-Irish family cannot say, in the words of the immortal poet of Rome, "We are a greater part." Suffice it then for me to inquire for a few moments, why this wonderful, unique race has accomplished such admirable results. There is no effect without a cause, Mr. President, and the effects produced by this unique race must, in the nature of things, have a cause; and what is that cause? What are the elements of greatness which, combined, have wrought out such beneficent results? I cannot take time to mention them all. I will mention, in the first place, good blood. Good blood tells, whether in men or animals. It is there in the case of the Scotch-Irish. The Pict, the ancient Scot, the Norseman, the Viking, the Celt—all have furnished their quota, in order that by accretion as well as by accumulation, purity should be brought about, their virtues diffused into this evolution which should bring about such grandly glorious results.

Then another element is the possession of a grandly, glorious motherhood by this race. The Scotch-Irish race owes more to this cause than all other causes combined. [Applause.] In fact, in the whole history of the world, in the few great things that other nationalities have performed, they, in every instance, had noble mothers. Rome never yielded or fell as long as the mothers could, Cornelianlike, say, with regard to their children: "These are my jewels." The Scotch-Irish race, while as infants lying upon a mother's breast, with the nutriment for the body imbibed at the same time nutriment for the mind and nutriment for the soul, and the noble character spread before the eye of the growing child for his or her imitation added what was necessary in respect to this matter.

Then another element which went to make up this character was a proper education. If you go back to the home of the Scotch-Irish, on the heaths of Scotland, and on the green slopes of Ireland, you will find that the primer of the boy was the Shorter Catechism, a book which teaches, not as we sometimes are told, that the glory of God and the greatest enjoyment to ourselves run in parallel lines, but run in the same line, and as the boys and girls grew up their first, second, third, fourth, and fifth readers were all contained in that wonderful book, the scriptures of the Old and New Testaments. Our fathers were not afraid of the Bible, either in the public or the private school, and unless we are degenerate sons of those fathers we will not be afraid of the Bible either in the public or in the private schools. [Applause.] From that book our ancestors obtained those divine principles of thought and action which have made them what they were and are making us what we are. It has been said by an old writer that great thoughts make great minds, and I think there is little doubt of it. It was the thought of time and eternity, of life and death, of God and duty, drunk from this blessed fount of divine truth that enlarged the minds and purified the souls and elevated the spirit of our glorious ancestry, and made them what they were: the scourge of tyrants, the bulwarks of liberty, and the friends of humanity. [Applause.]

I should like to continue this analysis further, but I am aware that time is passing. The hands of that clock will not remain still for me. I will, therefore, close by saying that if we, as children of this glorious ancestry, desire to perpetuate the work which they have so well begun and carried forward, especially if we would eliminate aught that is not desirable in them—for they were not perfect—and transmit the glorious heritage intact to our descendants,

we must drink from the same fount, we must be imbued with the same principles, we must fear the same God, we must rise superior to the favor and the fear of men, we must be determined in season and out of season, to run with alacrity in the way of true progress, working for honor, glory, immortality, eternal life. [Applause.]

AN ADDRESS BY COL. I. W. AVERY.

Mr. President and Gentlemen of the Scotch-Irish Congress: A study of American history reveals the honorable fact that Scotch-Irish blood has been the strongest single force in its events. The fusion of Scotch strength with Irish fire, Scotch poise with Irish dash, Scotch thought with Irish enthusiasm, and Scotch statesmanship with Irish chivalry has made a power, regnant in every crisis. Deathless love of liberty and invincible courage have been its spirit, and the genius of free government its inspiration. Its part in this heaven-born republic has been crucial, and all the supreme events of our country have been framed by its mind and will.

In the birth of the revolution, that vital act of human annals, one-third of the people were Scotch-Irish, and its largest element. The majority of the movers of the Mecklenburg declaration, the start of the struggle, were of Scotch-Irish ancestry. The resistless orator who launched the storm, Patrick Henry, came from Scotch-Irish stock. It was Thomas Jefferson, of Scotch-Irish blood, who wrote the immortal Declaration of Independence, that decalogue of freedom, and who lives in human fame as the undisputed apostle of constitutional government. The hero of the war of 1812, the final Yankee rebuke of the British lion, and the most iron-willed executive of the nation, was the Scotch-Irishman, Andrew Jackson. The great spirit of the Mexican War, Winfield Scott, sprang from Scotch-Irish loins.

Coming on down the tide of focal eras in American history, we get to that vastest war of human annals, the American civil revolution that wiped out human slavery and tested the solid bond of the Union, proving the vitality of our constitutional republic, in which Abraham Lincoln, a scion of the Scotch-Irish, directed the Federal destinies to consummate success; and another Scotch-Irish son, Ulysses S. Grant, had the genius of generalship to close the colossal contest with final and magnanimous victory.

The list of Scotch-Irish Americans gleams with leaders in every field of human achievement. Robert Fulton, inventor of the steam-

boat, that immeasurable agent of commerce; the phenomenal Morse, whose sovereign invention of the télégraph links all parts of the globe in instantaneous touch, matching the divine mission of thought and benefiting mankind forever; the farmers' invaluable benefactor, practical McCormick, whose reaper adds a thousand fold to the facility of farm labor; Hiram Powers, the chief of American sculptors; Commodore Perry, the illustrious naval hero; John C. Calhoun, the greatest of Southern statesmen; Stonewall Jackson, the marvel of Confederate soldierhood; Horace Greeley, Henry W. Grady, and Robert Bonner, luminaries of the American Journal; John Hall, a shining light of American evangelism; and a glittering myriad of other blazing lights on every theater of human aspiration and renown came from the potential and unsurpassable Scotch-Irish lineage. I pay the magnificent breed unstinted honor.

AN ADDRESS BY JUDGE HAMILTON MCWHORTER.

Mr. President, Ladies, and Gentlemen: I can only hope, within the limitation of this occasion, to crystallize a few thoughts and not to make a speech. If ever an occasion would repel such a vain desire, it is now: just following the wonderfully inspiring eloquence with which this assemblage has been delighted. I desire, however, to protest against this reckless reference to my age—to my seeming judicial youth. I trust there is no malice in this allusion, either expressed or implied. There was a time in my life—it might have been when I was a candidate—when the scruples upon this question seemed multiplied and formidable, and I am now under a faithful promise to one of my venerable, but conscientious Alliance friends who voted for me with great doubt and misgiving, to grow older, and every day and hour I am faithfully and assiduously fulfilling this rash and ruthless promise, and I hope this reference to my youth is intended as no denial of it. On the other hand, my ever watchful wife, whose tender care and constant solicitude gilds home with its brightness and life with its happiness, would insinuate that I sometimes masquerade as “a young man.” Since I have been Judge I have heard that I need not criminate myself, and hence I will not give the time nor the occasion of this accusation. Sailing, therefore, on the uncertain craft of seeming youth—between Scylla and Charybdis—between my ever watchful and devoted wife and a patriotic but inquisitive Alliance, this reference to my age tends to my discomfiture. But I will lay down naught in malice. I will

ascribe it to the effervescent ebullition of this Irish wake, where malice lies dead, where frank, generous, innocent pleasantry sparkles and radiates.

But for the restraining presence of my father, whose pride in his Scotch-Irish lineage is the only known proof of it, I might confess to you that I do not know by what right I am here. I might tell you that fortunately for our country a link in the lineage of American ancestral proof was dropped in the fathomless deep which divides the twig from the parent tree; and I might further confess to you that I have sought my ancestral stem upon this parent stock, because, perhaps, it could not be traced elsewhere, and presuming upon the benevolent goodness of the Scotch and the generous carelessness of the Irish, I have drafted upon this great Scotch-Irish charter house of ancestral lineage for the license of its patent and the use of its prevailing privileges. But I am restrained by his presence from this confession. Having thus entered, and with this disclaimer fresh upon my lips, I may be permitted now to express my own pride in this scene and in this occasion and join the chorus that would pay tribute to the wealth and worth of the Scotch-Irish character.

From the historic settlement of Strath Clyde, tradition traces this type, and thence, projected and preserved through the trying training school of North of Ireland, and no country can now claim and no clime can now monopolize them. In the illustration of their manly character and thoughtful habits, they have signalized the tranquil, peaceful pursuits of private life, preserved in their inherent integrity, and wrapped in the drapery of their personal uprightness they have traversed in honesty the crowded centers of congested commerce and the busy marts of trying trade; in the strength of their character, upon the highest pinnacle of official station, they have preserved the judicial ermine in its pristine purity and spotless integrity; in the matchless majesty of their manhood they have dashed athwart the political sky in dazzling splendor and enduring greatness; in the purity and probity of their conduct they have walked in fidelity the dizzy heights of ecclesiastical preferment, and at all times and everywhere they have signalized the transcendent ability, illustrated the upright character, reflected the resolute will of the Scotch-Irish.

If I were permitted, I would liken this union of natures to the union of hearts, for the merry ringing of the marriage bell never caught and blended in its silvery note so much of virtue and so lit-

tle of vice. It caught in its staid and steady strain for this transfusion from the Scotch his primal piety, his enduring faith, his benevolent goodness, his unaffected and stern integrity, his reserved and rigid simplicity, his conscientious and consistent conservatism, his moderation and temperance, his individual industry, his frugal habits, his systematic methods, his broad, calculating judgment, his clear, level head, his resolute self-denial, his inflexible will, and finally his muscular but angular manhood.

In the merry melody of its refrain, in this alchemy of union, it commingled from the Irish his frank, open nature, his sensitive generosity, his warm, ardent affection, his genial, generous temperament, his affecting sensibility, his active individuality, his acute observance of things, his intuitive knowledge of human nature, his enigmatic personality, and above all the refulgent rays of a radiant sun which rests upon his heart, warms his blood, illumines his life, and radiates from his lips in sparkling eloquence and irresistible humor.

Evolved of this union and a strain of these confluent streams, the Scotch-Irish weds in his veins the virtues of both, and divorces their kindred vices; unites in primal purity the goodly elements of their character, and leaves behind the dross of their joint conceit; unifies the strength of their separate natures and divides and dissipates their unal weakness; blends in sustaining force the signalizing powers of each, and diffuses what would enervate and dwarf; absorbing the good and rejecting the bad; from their provincial inception this type has been evolved, which has everywhere signalized its individuality, raised an enduring monument to its kind, and which any nation may be proud to produce, and country glad to adopt.

To this compendium of private virtues may be added, as a capstone, a pure and priceless patriotism. A child of adoption, they became the children of love; a transplanted exotic, they became to the manor born; a vassal of the king, they transferred their allegiance to a constitutional sovereignty; a pupil of titled aristocracy, they learn and love the lesson of the sovereignty of citizenship; born in political bondage, they are the nation of political freedom; reared in poverty, they would preserve inviolate the honest accumulation of wealth; the willing victims to the cause of liberty, they have never sought or sold justice; they are builders, and not wreckers; they project and do not destroy, for in the support of the civil temple, freighted with the social fabric, in whatever clime or country they may abide, they will be found its pillars of strength, preserving its integrity, its completeness, and its glory.

THE SCOTCH-IRISH BOY IN THE "RANKS."

BY CAPT. GEO. B. FORBES, ATLANTA, GA.

I had hoped that time would have been so occupied that I might have escaped the ordeal of a speech before this critical audience. Especially for myself do I deem it unfortunate that I should follow our eminent friend, Rev. Dr. Bryson, whose silver tongue has electrified his audience. My only hope to make myself even tolerated is to speak to you about one who has not yet been brought forward in any speech or paper read. It is the private soldier of Scotch-Irish origin in our late family quarrel. While I may speak from my standpoint as a Confederate soldier, I wish my friends who were on the other side in this unpleasantness to apply to themselves all the good things I may say.

In speaking to this audience, composed of men who were on one or the other side, I feel I have a peculiar right to be either impudent or liberal, for I was born and reared under the genial clime of Southern sky, imbued with Southern civilization and institutions, from a parentage of New York and Connecticut.

Early in 1861 I donned my suit of gray, then, as you may imagine, a mere youth, and went forth to battle with the idea that I could whip a whole regiment of Yankees. How quickly that illusion was dispelled it is hardly necessary for me to say, for I soon learned that there was another fellow on the opposing side who could shoot as well as I.

At this late day I have no apologies to make and none to demand, for now, in the language of our illustrious Hill, "We are in the house of our fathers, our brothers are our companions, and we are at home to stay, thank God," for now whatever side he may have taken, be he Scotch-Irish or from any other race, he is to-day an American citizen, protected alike under the old flag which is ours by right of inheritance. This commingling of our race, from all parts of this broad land of ours, will eventually wipe out all animosity and help keep forever green the sod over the graves of our fallen heroes, whether they wore the blue or the gray.

As typical of the characteristics of our race, I will mention a few things that concerned the men in the lower ranks of our Southern army.

Early in June, 1862, six or eight men of the Federal army conceived the idea of destroying telegraphic communication and our railroad facilities in the rear of the army at Chattanooga. They

came down the Western and Atlantic railroad, stole an engine, and started up the road for this purpose. It is due, I may say, to one of our own citizens whom we delight to honor that an effort was made to secure an engine and follow. They destroyed some of the telegraph wires; but they were pressed so closely that they burned no bridges. Mr. Anthony Murphy, of our city, was the man that conceived the idea of pursuing the raiders. A part of them were captured and a part escaped; but the pleasant feature of it is that two years ago the survivors of that raid came to Atlanta. Whom do you suppose they sought? They did not seek the Governor, nor did they seek the Mayor, but they sought Mr. Murphy and made him a present of a handsome gold-headed cane.

To show how close we can get together after such scenes as that, I will mention another incident. I had the pleasure sometime since of showing the cyclorama of the battle of Atlanta to our mutual friend, Col. John W. Echols. He said to me: "I was too young to be in the army, but now I would give anything in the world if I had been there. I wouldn't care which side I was on, so that I would now be able to talk to you old fellows." [Laughter.] Another pleasant experience I had this morning: the Hon. Mr. Roper, of Pennsylvania, said to me that he was glad the war had ended before the bullet had been molded that would have killed me. I can here publicly say the same for him. [Applause.] One other incident that might perhaps interest you, but as my time is limited, I will make it short, was the last fight of the little ship "Alabama." The second in command of that vessel was our Adjutant General, an interesting Scotch-Irish character. I will tell only one anecdote of him. The "Alabama" was in bad condition, and Capt. Semmes put into the harbor of Cherbourg, on the north coast of France, for repairs. He soon found out that the "Kearsarge" was just outside. He did not dare to stop, for if he did he realized he would have more than one United States war vessel to fight. So he took the chances, and one bright, beautiful Sunday morning in June, 1864, he steamed out of port and gave battle to the "Kearsarge," in that foreign water. The result was disastrous, of course, but what I want to tell you about is connected with John McIntosh Kell, who commanded the batteries of that vessel. During the hottest part of the fight, realizing that he was not moving fast enough, he went to the skylight of the engine room and sung out to the engineer to "give her more steam or we will be whipped." There was a Scotch-Irishman down in the engine room by the name of O'Brien. Engi-

neer Brooks, who had heard Mr. Kell's order said to O'Brien: "Mr. Kell says give her more steam or we will be whipped, but we have positive orders not to carry more than fifteen pounds." O'Brien answered back: "Give her more steam; we had just as well be blown up as to be whipped." [Applause.]

AN ADDRESS BY HON. D. D. ROPER, SLATINGTON, PA.

Mr. President, Ladies, and Gentlemen: I am certainly much obliged to my friend for his compliment, but fear that I am not entitled to all of it. I did not expect to address an audience here to-day. I am a new recruit, having got my papers from the Secretary only a week ago to-day, therefore having been a member of this association only one week. I came here without the slightest idea of being called upon to make an address. I came to see these Southern people whose hearts are proverbially as warm as their climate. I came to see the city that had been built where a few years ago was desolation; that, Phoenix-like, had risen from its ashes and developed until to-day it stands the peer of many of the busy and bustling cities of the North. I came here to see and get acquainted with the people, and I have met the honorable Executive of the state and his charming wife; I have met the worthy Mayor and the business people of this place, and in fact, my friend who came with me and myself thought we had things all our own way until this committee came to me and said: "You have got to make an address." I endeavored to get out of it, but no use; they said I had to make an address. I said: "I am in the hands of my friends, the enemy, and I am willing to do what they say, and will agree to do the best that I can." But when I thought of addressing the people of Georgia on any subject some peculiar ideas came into my mind. I thought of some of the worthy people of this state, some of the ablest men in the history of the country, some of the greatest orators and profoundest statesmen who have been citizens of Georgia, and I have found since I came here that you have some natural born orators among you. [Applause.] And when I thought of appearing before such an audience and facing the culture and the beauty of the ladies of the South and the intelligence and the chivalry of the gentlemen of Georgia, I began to feel a little like the old German soldier away up in the North. One time he and his Colonel and a few men were outside the picket lines reconnoitering the position of the enemy—you know the first thing they do is to reconnoiter. The Colonel looked and finally said: "They are coming; the woods are

full of them; we will be cut off in five minutes; we are gone. Take my glass, and see how they are coming." "Why, my gracious, Colonel," said he, "I am scared nearly to death with the naked eye. What should I look through the glass for?" [Laughter.] I was scared nearly to death with the naked eye, but when I am compelled to look through the glass it is a little bit more alarming.

I will not detain you long. I will say a few words, and perhaps the best thing for me to do is to stick to the text that has been given me, "The Scotch-Irish Race," and I feel that when I discuss this subject I am in the hands of my friends, in the hands of a large number of people of my own blood, who are willing to overlook any shortcomings of mine. These people were as sturdy a race as the world has ever known. In fact, in reading the history of that race I was put in mind of a little incident which I once read of in the history of the great Napoleon. In one of his most sanguinary battles with the Austrians part of his army was captured, and among the number a little drummer boy. The prisoners were being hurried to the rear when their captors commanded the boy to sound the retreat on his drum. The little drummer boy looked with amazement. "Why, sir," said he, "I never learned a retreat, I never heard a retreat, I know no retreat." And, gentlemen, such has been the history of the Scotch-Irish. They know no retreat: their course has been onward and upward. [Applause.] They are a peculiar people, they are really a people without a country; they are not a people without a history, but they are to a great extent a people without a country. What can you say of a man that answers when you ask him, "What is your country?" "Well, my father was born in Scotland and my mother was born in Scotland, I was born in Ireland and raised in America." "Where is your country?" There is but one answer that man can give you, and that is the answer of every true Scotch-Irishman: "Where liberty dwells is my country, there and only there." [Applause.] When asked, "What are your principles of government?" he will answer in the language of our leading Southern men: "My principles of government are: Resistance to tyrants is obedience to God." Those are the principles that have made those men great, and we are here to remember the acts of those men; we are here to commemorate their deeds on many a bloody field in defense of those principles, and we are here to perpetuate their memory.

I have been asked by men since I came here: "What is the object of your Society?" I said: "So far as I know, it is educational, it is fraternal, and it is to give us closer relations to each other in many respects; it is to get up more fully the history of this race which is

without a country, but not without a history." I believe it is an advantage for us to study the history of these men. I believe we should not be man-worshippers. I am opposed to the principle, but we should be admirers of honorable and honest acts. We should admire the honorable acts of those men who have gone before us. Benjamin Franklin said he could always judge a people and their advancement in civilization when he went to their graveyard. Those who don't respect the memory of the dead don't respect the living; and why do you here of the South and we at the North pluck the first fresh flowers of spring and go out and scatter them over the graves of those we loved? Is it to revive the memories of the terrible past? No; every honorable, honest man to-day is glad that every heart-burning, every strife, and every bitter feeling growing out of those times are buried so deep beneath the dark waters of oblivion that not one bubble will ever rise to the surface to show where they sleep. [Applause.] It is simply to perpetuate the memories of brave men and their deeds, and no man can fail to respect the deeds of men who go to battle for their principles and give their lives for what they believe to be the principles of eternal right.

Capt. Forbes's kind remarks in reference to myself have made me think of a little incident about the boys in the early days of the war. My friend, Col. Echols, here asked me to come down to the meeting of the Scotch-Irish Society and see Atlanta. I told him I would endeavor to do so. I had never been farther South than Richmond, and I did not get there as soon as I wanted to. I believe I had the idea when I was a boy that I was going to come down this way and reach the Gulf in about thirty days. I concluded, however, after I had been out in the army a little while to put it off until a later date, when it might be more healthy to come. That is the reason I have been so long in coming down. [Laughter.] That reminds me of the little anecdote I was about to tell. A Union soldier was traveling in England once, and the fact that he had belonged to the Union army becoming known, he was asked by an Englishman: "Weren't you fellows ashamed to let that handful of Confederates stop you four or five years?" "No," the Union soldier replied, "we were not ashamed of it at all, because the men we fought were American citizens, and they were American soldiers like ourselves; but if they had been a lot of Englishmen, we would have been ashamed of ourselves if we had not driven them into the Gulf in thirty days." [Applause.] I think we would have done it in sixty, but if I had spoken to that Englishman I would not have said only that we were American soldiers, but I would have add-

ed that the best blood of the Scotch-Irish race was amongst those American soldiers. [Applause.] We can speak of all these things now and meet again as brothers in fraternal intercourse. We wish to bring as many brothers into this Society as we can, and we wish to grow wider and extend the circle of brotherhood until that time shall come mentioned by the poet:

When the war drums cease to throb
And the battle flags are furled
In the parliament of man,
The confederation of the world.

AN ADDRESS BY MR. HELM BRUCE, OF LOUISVILLE, KY.

Mr. President, Ladies, and Gentlemen: I feel that I am performing a patriotic duty to the Society of which I am a member in appearing before you to-night in the rôle of a speaker; for not until I entered the hall this evening was an intimation given to me that I would be called upon to express any sentiments in the presence of this audience, but now the task so difficult to accomplish is given me to take the place of one who was expected to be here but has not appeared.

Ladies and gentlemen, though I am a stranger within the gates of Atlanta, there is an association tender and sweet that binds me to your city. Out yonder in that silent abode of the dead which is near your limits there rested for twenty-one years the dust of one that was very near and very dear to me, one who had given his life for the cause he loved, and who, far distant from home, was buried beneath the sod of Georgia, where he lay until loving hands carried him back and laid him to rest where the sun shines bright on his old Kentucky home.

I am here to-night meeting friends from all parts of the Union on an occasion when state lines have been wiped out and political parties forgotten in the celebration and glorification of the fact that we all sprang from a noble ancestry of whom we are justly proud. A gentleman once said to me: "I am not Scotch-Irish nor Huguenot, neither French nor English, Spanish nor German, but I am an American citizen." There was, however, in the covert criticism of that remark but little wisdom; and it showed that the speaker had not traced back the streams of human action to the great wellsprings from which they flow; that he knew but little of the motives that move men's souls, whether at home or in public, whether in war or in peace. Once while traveling in Texas I met a gentleman, older than myself, but still young, who was then occupying an honorable position in the community in which

he lived. In the course of a conversation I learned that he was from Kentucky. Then came some exchanges of confidence and of friendship which were more intimate than might have been justified on ordinary occasions from so short an acquaintance; and he told me something of his life and of the temptations he had undergone. "But," said he, "my mother when I was young used constantly to say, 'My boy, remember that you are a Baxter,' and," he continued, "although I have often been where I would blush to admit, although sometimes my deeds have been those that the light should not fall upon, yet I have never forgotten that I was and am a Baxter." And so the memory of noble ancestry, as our learned Vice President, Dr. MacIntosh, said last year in Louisville, the recollection of responsibilities to an ancestry of whom we are proud, never debased, never unfitted any man or woman that ever lived for the highest duties of home or of public life. [Applause.] No one can contemplate the sublime, no man or woman can feel through his heart and soul the thrill of a generous emotion or a noble sentiment, I care not by what it may be awakened, whether by the contemplation of the glorious present or a study of the magnificent past, without being better for it; and no one can recollect those who have gone before, and to whom he should be true, without being truer to himself and truer to them.

In the cultivation of the mind this principle is recognized, then why not in that of the soul? To the lawyer who would become imbued with the love of his profession we say: Go read the life of Marshall, of Story, and of Kent. To him who would give life to canvas and make cold marble speak, we say: Go, cross the great waters, pass through the British museum, walk through the salons of Paris, and there, in the presence of the works of the great masters, study and contemplate and drink into your souls the genius of Raphael, of Michael Angelo, and of Phidias. To him who would call forth the sweetest melodies of sound, we say: Listen, whenever you can, to the swell of rapturous music, to the grand resounding harmonies of Beethoven, of Mozart, and of Mendelssohn. And so to-night I say to him who would learn the great lessons of life, to him who would learn the price of civil and religious liberty: Go over to the moors and fens of Scotland, cross to the North of Ireland, and stand beneath the walls of historic Derry, turn back the page of time, read down its course for two hundred years, study the history of the Scotch-Irish race, and learn how sublime a thing it is to suffer and be strong. [Applause.]

My friends, for one, I believe not only in the pleasure, but in the practical good that springs from the commemoration of the deeds of

noble dead; and I would not for all I possess or ever expect to have wipe out from my memory impressions that have been made by the contemplation of nobility, in whatever form it may have appeared.

If Athens could have kept before her the scenes of Salamis and of Marathon, if she could have preserved before the eyes of her citizens the figure of Leonidas and his immortal band, the words of Demosthenes would not have fallen on deaf ears. Could her citizens have remembered the days of Xerxes when they withstood the Persian hosts, they would never have bowed in submission before the sword of Philip. Had the Roman people kept bright in memory the lives of Cato and of Regulus, had Roman maids and matrons remembered the story of Lucretia, the Vandals and the Goths had not found in the Eternal City so easy a prey. It was not outside arms, but the internal weakness of Rome that caused her fall. What the great Carthaginian, backed by the grandest army of antiquity, failed to accomplish for the city by the Tiber was worked out within her own walls, when her Prætorian Guard subjugated the Roman Senate and filled the chair of the Cæsars. And so here, my friends, to-night I would that I could call before us the forms of the great dead whose histories we celebrate, that we might stand here in the presence of that sublime past, and on the altar of their memories take an oath that we will be true to them. [Applause.]

AN ADDRESS BY JUDGE JAMES G. GORDON, OF PHILADELPHIA.

Delivered at the Third Annual Banquet of the Pennsylvania Scotch-Irish Society
in Response to a Toast.

Mr. Chairman and Gentlemen: The toast which has just been announced suggests a theme that may be treated either historically or prospectively. It may serve as a text for recounting the glory and achievements of the past, or for sounding a call to future sacrifice and duty. The temptation is very strong on an occasion like this to dally in the pleasant ways and safe retreats of history. The good cheer and good fellowship under whose softening influence "the horizon of the board" expands "into the horizon of man," strongly invite the contemplation of that common heritage of greatness and renown that so justly constitutes our ancestral boast. On such a theme one may always rely upon having approving hearers. Even a slight "trace" (as the chemists would say) of Celtic admixture in our composition would assure the recital against being pitched in a minor key. Indeed, the pure Scot himself has never been accused

of minimizing the distinction of his ancestors. Something of the redundant eloquence of Caleb Balderstone when portraying the imaginary hospitality of the Lord of Ravenswood still lingers with his remote descendants on this side of the sea. This disposition toward an exaggeration of the merits and prowess of one's ancestors is universal, and from this fact is probably not to be criticised. "He censures God who quarrels with man's infirmities." And yet it is an infirmity, though a generous one. The mistake is in confounding eulogy with emulation. The heir too often extols the thrift of the ancestor and wastes his estate. It is so much easier to praise than to practice; to write an epitaph than to earn a monument. There is a self-consciousness in the laudation of progenitors that is not infrequently satisfied with mere eulogy. But the eulogists only narrate and generally distort history; it is the critics who make it. To emulate is to strive, to imitate but to excel, and to excel is to improve upon conscious defects.

Therefore it is, that I think something may be gained by considering the sentiment of the toast in relation to our duties and obligations in the future as citizens of the republic.

The Scotch-Irish in America have fared well at the hands of the historians. It has become almost trite to say that they were "the choice and master spirits" who inspired, animated, and impelled the forces of revolution in the rebellious colonies. Ample testimony has been borne by every chronicler, even the most reluctant, to the enormous debt owed by the United States to the Scotch-Irish race. Our laws, social observances, the spirit of our institutions bear the impress of this race beyond all others. Call the muster roll of our heroes, whether on the field of battle, in the conflict of the Senate, in the strife of the forum, in ecclesiastical activity, in the ranks of educators, or in the heterogeneous but honorable array of social and political reformers, and the list will sound like a parish register of the province of Ulster, into which a foreign foundling has now and then been intruded. It is an incontrovertible truism to say that the United States of America constitute the contribution of Scotch-Irish genius to modern civilization.

But, Mr. Chairman, there is another side to this picture; and it is the one I would like to exhibit in strong relief. Great as is the debt of America to the Scotch-Irish, infinitely greater is the obligation of the Scotch-Irish to America. Let us brush away the distorting mists of prejudice and look the truth fairly in the face. "We would depart from our traditions if we were not veracious and were not

grateful. Antedate American independence, and you antedate the glory of Scotch-Irish history. Before that its fame is as the first gray streaks of dawn; thereafter it is as the day star when he "flames in the forehead of the morning sky." America presented a theater for the development and exercise of the Scotch-Irish genius that it had never enjoyed when confined to the knuckle end of an island, and wasn't on speaking terms with its neighbors. No people will ever exhibit heroic qualities where they neither govern nor are oppressed. This was the singular fate of the Scotch-Irish. They were quartered upon a country that was not their home by a power that never failed to remind them of their dependence and obligation. It would be difficult to devise circumstances better calculated to dwarf and repress all that was great, noble, and generous in people. Nothing is more marvelous in the history of the Scotch-Irish than that they survived the blight of so baleful a situation. They must have been made of good stuff not to sink to the level of surroundings so depressing. But they kept their pride, they kept their thrift, they kept the schoolmaster always in commission, they read their Bibles and they never revised their Shorter Catechism. It would be vain to speculate as to what would have been their fate had destiny confined them to the contracted situation and limited opportunities in which English diplomacy had placed them. But America beckoned them across the wave, and they came with eager steps. No great enterprise ever found fitter agents for its consummation; no people ever found a fitter task for the highest development and exercise of all that is heroic and excellent in human nature. The most momentous social experiment of the ages was to be tested here. The young republic was to have her foundations laid, and on the soundness and solidity of that work depended the hope of free government, the fate of unborn millions.

The exceptional adaptation of the Scotch-Irish for this imposing duty consisted in their peculiar freedom from insular affections and narrowing traditions. A new nation was to be formed here, free, unfettered, and independent. The aggressive spirit of nationalism needed for such a task could not have been found among a people trammelled by the bias of fatherland. The Scotch-Irish became instinct with the American spirit the moment they landed on our shores. It was not necessary for them to be first denuded of any old world political prejudices before they could adjust themselves to the needs and aspirations of the new republic.

Fortunately for themselves and for the country, they were neither

English, nor Irish, nor Scotch, but were a composite and nondescript quality that could adopt at once the loose-fitting and airy garments of Democracy in which every limb and muscle had room for free and vigorous action. In their evolution they had subsidized the better traits of all three races and the blended result required a new environment to fairly display its capacities. I hope I will not be misunderstood, therefore, when I say that their success and their value in the republic is due to the fact that the Scotch-Irish came here without any bias of patriotism. Their attachments were ethical and intellectual, not local. They were prejudiced toward ideas and principles, not places nor systems. This is the only true patriotism, and it is the patriotism of the New Testament. One of the greatest blessings of Christianity is that it delocalized patriotism; it enlarged vicinage. "And who is my neighbor?" said the captious lawyer to the Saviour. The Master's answer was that beautiful parable, concluding with the searching question: "Which now of these three thinkest thou was neighbor unto him that fell among the thieves?" This answer rang the death knell of the clan and made patriotism comprehend humanity. A narrower conception of the brotherhood of man would not have served for the corner stone of American Democracy. The tribal instinct of the future was to be the cohesive force of moral affinities.

The Scotch-Irish, as I have said, happily came here with no local prejudices or predilections of race, and therefore at once became the most intensely American element in our population. I leave to others the history of their achievements. I desire only to emphasize a few of the principles which they so largely contributed to implant in our institutions and national life, and to plead with their descendants of to-day to live up to and uphold them.

At no time in our history, so much as now, have we needed that the essential principles of our institutions should be clearly understood and enforced, for at no time have they been menaced by foes so insidious and dangerous. When the republic was founded and when our ancestors were establishing and perfecting its systems, its enemies were all without, and open and avowed. To-day we harbor within our borders and protect with our flag the deadliest foes to our most cherished hopes.

The three cardinal virtues of American citizenship as typified by the Scotch-Irish were these: intelligence, morality, and respect for law. They may seem like simple requisites for citizenship, but they are the seminal principles out of which grew those triple towers of

our strength: free schools, Christian homes, and constitutional liberty. Anything hostile to these is un-American; faith in them and fidelity to them will characterize every worthy citizen of the republic and every true descendant of the Scotch-Irish.

Our ancestors were possessed of an almost sublime faith in the capacity of the people for self-government, but they believed those only to be free "whom the truth makes free." Illiteracy they esteemed as the dry rot of Democratic institutions. To be thrall to ignorance was to be foe to freedom. They knew that to intrust the ignorant with power was to equip the most hideous form of despotism. They therefore instituted the duty of education as the law of self-preservation in the state: they established common schools. Are the descendants of the Scotch-Irish mindful of the lesson?

Sixty millions of people now live under the republic. There were only about three millions when Patrick Henry startled the House of Burgesses with incipient rebellion. Whence came and who compose this vast accretion? They have thronged your cities; they have pushed your center of population to the Mississippi Valley; they have swelled your ranks of idle labor, and they are "weaponed with the freeman's vote." The fleets still come as they came before, and out of every sea they still bear down with human freight upon your friendly shores. Who makes inquisition of these hordes as to their fitness for American citizenship? Intelligence, morality, and respect for law—who applied these tests, when you put the jewels of the republic in their keeping? Intelligence! Read the census statistics as to the growing illiteracy of our foreign population. Morality! Go dredge the slums of your cities; go spend a day in the criminal courts; go visit the prisons and asylums. Respect for law! Ask New Orleans, ask Chicago, ask New York.

Mr. Chairman, if intelligence is to be a condition of citizenship, we will have need of our common schools. Leaving the matter of preventive legislation for the present, let us at least hold fast to what securities we have got. We will fail in our duty if we do not "keep watch and ward" over our common school system. No citizen imbued with the spirit of true Americanism will ever consent to a relinquishment in any degree of the control of the state over public education. If the wells be poisoned, what hope have we? The nursing mother should abide in her lord's house.

Carlyle described the French revolution as "truth clad in hell fire." That was not the kind of garment worn by the truth our revolutionists sought to establish. The Scotch-Irish had a suit of

Sunday clothes for the American idea, and nurtured it at Christian firesides. It was a Pennsylvania Scotch-Irish jurist who said that Christianity was a part of the common law of the land. We had an appointive judiciary when he announced this doctrine. The Christian Sabbath, the chastity of Christian marriage, and the morality of the decalogue were not accidents, but institutes in the establishment of the American republic.

"Absolute acquiescence in the will of the majority lawfully ascertained" was declared by the fathers to be "the vital principle" of the republic. This is the language of a President of Scotch-Irish descent in his inaugural address. It is a fundamental requirement of American citizenship. The outlaw, the dynamiter, the anarchist, and he who holds any other tenet or authority as supreme is unfitted to wear the American name. All such are hostile to constitutional government, and it is a protest against them.

A recent writer has said that the Scotch-Irish were characterized by pugnacity, tenacity, and veracity. I think this phraseology faulty as a definition, but without subscribing to the entire accuracy of the description, I wish the descendants of this race to-day would display vigorously all these traits in performing their obligations as citizens. Most of us, I fear, have been slumbering on our privileges and forgetting our duties. The more aggressive Americans we become the more loyal to our Scotch-Irish teachings we will be. I have tried to show why this is true by attempting to define the American idea as the Scotch-Irish taught it. In a brief address like this I could do no more than throw out a few hints. If our gathering together in societies like this and calling ourselves by the ancestral name shall serve to stimulate us to emulate the virtues of our ancestors, it will effect a laudable purpose. Let us, however, remember that calling ourselves by their name is nothing, and holding fast only to their more easy and convenient traits is nothing. We must take up their work, we must carry forward their ideas, we must imitate that in them that was heroic, noble, and self-sacrificing if we would be their worthy sons. Let us, whether in private life or public station, uphold, defend, and guard the ark and covenant of American national life from spoliation or contempt. May it not be said of us as was said of the degenerate Greeks:

You have the Pyrrhick dance as yet,
Where is the Pyrrhick phalanx gone?
Of two such lessons why forget
The nobler and the manlier one?

SHAMROCK AND THISTLE.

BY MAJOR CHARLES W. HUBNER, OF ATLANTA, GA.

The Shamrock and the Thistle—

A pleasant task is mine,
Here, in their praise and honor,
A wreath of song to twine;

I deem them dearer, deeper
In their significance
Than the proud rose of England
Or lily-flower of France.

Beyond your beaming faces,
Your kind eyes bent on me,
A vision, fair and glorious,
To-night, I seem to see:

O'er thousand leagues of billows,
It glimmers on my view,
As when a star at twilight,
Swims out into the Blue.

This Vision of the ocean
That, starlike, shines on me,
Is Erin-isle of Beauty,
Crown-jewel of the sea;

Beside her, twin in glory,
Like her with beauty zoned,
Proud Scotia towers heavenward,
Upon her mountains throned;

Far, faint, mysterious voices,
In chorus sweet and clear,
Across the wandering waters,
Float on my dreaming ear.

From out most ancient ages,
And hoariest fanes of time,
They come, their mingling measures,
Weaving a song sublime!

Voices of bards and minstrels,
Who sang when Time was young;
Voices of saints and sages,
Who spake with golden tongue;

Voices of kings and warriors,
Whose swords a world defied;
Voices of men who grandly
For faith or freedom died;

These, like soft music stealing
From some high minster's chimes,
Temper the strident voices
Of louder, later times;

'Tis Scotia's voice, and Erin's,
That I to-night have heard;
I—touching them while dreaming—
Their harps of glory stirred,

And from the dust of ages,
Faint echoes back there came,
From sacred strings, where slumber
Their glory and their fame.

My Scotia! and my Erin!
Your might, in ancient days,
The world reveres and honors,
And lauds in lofty lays;

Yet, not in least forgetting
Your splendors, old as time,
Are not to-day your glories
As splendid, as sublime?

Wherever Truth her boldest,
Her wisest champion needs,
A Scotchman on her altars
The flaming god-fire feeds;

Wherever Freedom, doubtful,
Her loyal hearts would test,
She finds the warmest, truest
Beat in an Irish breast!

By the same spirit quickened,
Your sons, where'er they be,
Stand, by God's hand anointed,
For Truth and Liberty;

Fighting their glorious battles,
Like heroes, man to man,
And in the march of nations,
Leading the foremost van.

In hand and heart united,
Heaven seal your sacred troth!
The shamrock and the thistle—
God's blessing on you both.

CLOSING EXERCISES OF THE CONGRESS.

SUNDAY AFTERNOON, May 15, 1892.

Sunday afternoon in DeGive's Opera House, beginning at 3:30 o'clock, was held a religious service, illustrating the mode of worship, and typifying the peculiar phases of doctrine and faith which prevailed in the olden time among the Covenanters of Scotland and the Scotch-Irish Protestants of Ulster. A large and select congregation filled the parquet, dress circle, and galleries of the building and listened to the speakers, and when called upon participated in the services in a manner that indicated much interest in the simple and beautiful, yet solemn and impressive ceremonies that characterized the forefathers of the great majority of those present. On the stage were seated the officers of the Society and other distinguished visitors and prominent citizens of Atlanta.

Dr. MacIntosh opened the services and presided during the ceremonies.

Dr. John S. MacIntosh:

Through the kind courtesy of the local committee and the ministry of this city, I have been asked to take charge of the services of this afternoon. Our aim is to let you see in this service, so far as we can, how your fathers and your mothers, in the old land of their birth, and the land perhaps where some of yourselves were born, worshiped God. It will doubtless be an interesting study for the younger Presbyterians of Atlanta to know what was something of the form in which our forefathers drew near to God. They opened the service, first by an appeal to God that he might grant unto them his Holy Spirit, that they might worship Him in spirit and in truth. We shall be led to the throne of the heavenly grace in the prayer of invocation by Dr. Bryson, of Huntsville, Ala. Let us pray.

Rev. Dr. J. H. Bryson :

Our heavenly Father, we would come into thy presence at this hour lifting up our voices in prayer and in supplication to thee who

art the author of all time, who art the source of all grace, on whom we are dependent for all the blessings we enjoy in this life, and for all the precious hopes of that life which is yet to come. Our Father, we invoke the presence of thy divine Spirit that it may qualify us in mind and in heart to approach thee as the great and living God. We come to thee as our father's God; we come to thee as the covenant-teaching God who hast said: "I will be a God to you and unto your children and your children's children after you, even unto many generations." O thou covenant-keeping God, we invoke thy presence to be with us at this hour and in this service, and may we realize that we are waiting upon the great God, and may our hearts and our minds, under the power of the Spirit, be qualified for the services of this hour. Guide us in every part of it, and may our hearts be lifted up in thankfulness and sincerity unto thee, and the honor of our redemption will we ever give unto God, the Father, the Son, and the Holy Spirit, now and evermore. Amen.

Dr. MacIntosh:

There were not many psalm books in the old meetinghouses at the beginning for our ancestors to use in the simple service of the Presbyterian Church; but they were all desirous of praising God, and that they might all sing, it was the custom, as the phrase went, "to line out the psalms." It was given out line by line. Commonly that was done by the chief singer or Precentor, as he was sometimes called, or the leader, as in other places he was termed. After some years of that use, a change came in, and two lines at one time were given out. There were some good men and women who thought that that was a serious and sad change, but the custom of giving out two lines continued in some of the old parishes of Scotland, and one or two very remote parishes in the North of Ireland—though the term "parish" was not native to Ireland, but, like many other things, was brought over from the Highlands—even to my own day. I have not infrequently conducted services in quiet meeting-houses, as they were called, where the Precentor gave out the psalm by the long or the double line.

The first song to be sung this afternoon is the one hundredth psalm. I will give it out in the double line; the other psalms will be sung in the usual way. We will sing the last psalm standing; the others will be sung by you sitting.

The congregation sang the one hundredth psalm.

Dr. MacIntosh :

After the singing of the first psalm there came always the reading of Scripture, and one very remarkable feature, and one most desirable feature of public worship was this: that all the congregation, young and old, opened their Bibles at the chapter and verse announced, and finding the Scripture lesson to be read, every one followed devoutly the reading of the Holy Scripture.

I fancy that some of you can still see the old fathers and mothers marching along the road to the kirk with their old Bibles bound up in a clean pocket handkerchief, and a little sprig of Southern wood, or either wood, as they would pronounce it, stuck in the end of the Bible. So they came to the house of God; and there they opened their Bibles and read with the minister silently and devoutly.

I am asked to read in the first Epistle general of Peter, the first chapter and beginning with the first verse. [This chapter was read.]

Dr. MacIntosh :

Rev. Dr. Strickler, of Atlanta, will now lead us in prayer.

Rev. Dr. G. B. Strickler :

Our Father who art in heaven, again we do lift up our hearts unto the hills whence cometh all our blessings. We acknowledge our absolute dependence upon thee for every good and perfect gift. We pray that the influences of the Holy Spirit may now be granted us in such measure that our waiting upon thee shall be acceptable in thy sight and glorify thy great and holy name. Be with us in all the exercises of this hour. May thy blessing rest upon thy word as it has been read, and may thy blessing rest upon thy word as it shall presently be proclaimed in our hearing, and may that word be to us good; may it make us all wise unto salvation; and be with us in singing these sacred songs of Zion, and enable us to make melody in our heart unto thee, and be with us in the offering up of our supplications to the throne of grace, and may our prayers come up before thee as incense, and may the lifting up of our hands be as the evening sacrifice. So fit us for these solemn duties that now lie before us that we shall find it delightful to wait upon our God, and so that we shall all obtain a blessing from the Lord and righteousness from the God of our salvation. Let thy blessing rest upon thine own people. We pray thee that thou wilt send them this

afternoon, by thy servant, such a message as shall refresh their hearts, as shall confirm them in thy way, as shall strengthen them for more faithful performance of all the duties of life, as shall better fit them for thy service here and thy kingdom hereafter. We pray that thy blessing may rest upon all who are here present who are not yet thy people. Give thy word due force amongst them, and may it be glorified. We pray that thy word may have access to their minds and hearts. May it be a demonstration of the spirit and of power. Grant that a number may this afternoon be prevailed upon to accept of the offer of eternal life, as it is so freely made in thy word.

We pray that thy blessing may rest upon this Congress here assembled; bless all the members of it. We thank thee for all the grace that thou hast bestowed upon the race with which they are connected; we thank thee for all that thou hast done for them in the past, for all that thou art doing for them now; and we thank thee for all that thou hast made them; and we pray thee that their lives may have still larger measures of divine grace; that as the years pass on they may become purer and nobler, more consecrated, more useful, more influential in the world for good. We thank thee for all the evidence that thou hast given in the history of this portion of the human race; that thou art indeed a covenant-keeping God; that thou dost bless not only thine own servant, but thou wilt bless their children and their children's children from generation to generation.

We pray that thy blessing may rest upon our country; we pray that this coming together of these members of this Congress from all parts of our land, and the similar assemblies that are constantly being organized, may be the means in thy hands of bringing all parts of the country closer together. May all misunderstandings, all prejudices be removed, and may all the people of this great land be bound up together in the bonds of Christian confidence and affection, and may they all strive together for the establishment of God's kingdom and for the glory of his great and holy name.

May thy blessing rest upon thy servant who is now to speak to us in thy name. We pray that his own mind and his own heart may be fully under the influence of divine truth; that he may be able to deliver to us the message with which he is charged as thy servant ought always to be able to do; may he speak from the heart to our hearts, and may the message that he shall deliver to us be a message of life. Let thy blessing rest upon all these services, and while

we wait before thee in this place may we have the consciousness that God himself is present, and that we are in the enjoyment of his favor. We ask for Christ's sake. Amen.

Dr. MacIntosh:

Our ancestors had very small libraries. But there were two books which our fathers and our mothers were well taught and did understand. The one was the book of doctrine and the other was the book of devotion. The one was the Shorter Catechism, which they learned thoroughly at home; and the other was the Book of the Psalms, which they learned in the society meetings and in the sanctuary. The society meeting is what we should call our meeting for lecture and prayer, but it was generally held at some home, or rather in the homes of the congregation, moving around from point to point, and always the Psalm that was sung was expounded or enlarged, as the term was called, or made edifying as in some parts of Scotland and in two places in Ulster that I found it surviving on that plan, by being explained before it was sung. They had not much art either in their places of worship or in their songs. Indeed, for many years they had only what was called the twelve sacred tunes, and when there were added to those twelve sacred tunes others, there were old men and women who gravely shook their heads and felt sinkings of heart, for the beginning of the new things had come, and they were ready to write, "the glory has departed." However, they always sang with the understanding, whether it was with much art or not, and they always sang with their heart. .

The song which has been selected, the one hundred and third Psalm, ought to be very dear to you all. It is historical and hallowed: historical for it is bound up with the history of your ancestors; it was the song and the sermon in the Lowlands of Scotland in many a pious cotter's and farmer's house after the harvest had been gathered in. It was the Psalm that was always sung when the Lord took any child of grace home and they gathered together to comfort their hearts over their dead. But it was especially the sacramental Psalm, and that makes it both historic and hallowed. It is bound up with those wonderful communion seasons when, in the glens and on the hillsides, they gathered sometimes from sixty miles distant, and spent day after day in worshipping, in holding what they called their "preparation services," and what we, in the North, sometimes call protracted services; I don't know whether you use that term here in the South. These were great revival seasons.

And then in partaking of the Lord's Supper our forefathers always seated themselves at a long table, which ran down the center and across the church, and as they would go out of their pews and take their places at the table and hand in "their tokens," this one hundred and third Psalm was sung; and for years and generations it was always sung to one grand old tune, "Coleshill." On two or three occasions, away in the Highlands of Scotland, I have been permitted to take part in the open-air sacramental season, and I have heard that grand old "Coleshill" roll, as the mellow thunder of believing hearts, over the heads that were gathered there, and away up the everlasting hills which took it up:

O thou my soul, bless God the Lord,
And all that in me is;
Be lifted up, his holy name
To magnify and bless.

This hymn begins and ends in the choirs of the sky and the chorus of the universe, for the adoring man has lifted himself on the wings of prayer, he has joined the hosts of God around the throne, he lets his soul ascend to him in praise. He first brings his spirit into touch with the Father of spirits. It is the essence of worship, it is the spirit of religion. He is a grateful creature, and the first outburst is to bless God. Man joins the seraph bands; his soul's aflame; the pure fire burns on the altar of his heart, and the sweet incense rises on a fragrant cloud.

You may hear the divine response: "Whoso offereth the praise glorifieth God."

Bless, O my soul, the Lord thy God,
And not forgetful be
Of all his gracious benefits
He hath bestowed on thee.

Benefits of divine favor, the grace of God. A hand that touched the needy creature brought them down to himself. How sweet this beginning of worship. The soul with God; the soul counting the good gifts of God; the soul able to see the mercies of the Lord. Grand and sweet it is to see these desires to make God glorious because he was so good; but when he gets closer to God, in the clear light of the divine presence, he begins to see himself truly, and the grateful creature bends at the throne of grace a confessing sinner.

All thy iniquities who doth
Most graciously forgive;
Who thy diseases all and pains
Doth heal and thee relieve.

A confessing sinner! yes, but one who flees from his sin with full apprehension of the mercy of God in Christ Jesus; one who turns from his iniquities unto God that he may gain deliverance from their power and have his soul restored; one who waits and longs to be freed from the sickness of his soul and be made whole in Christ Jesus. To such an one the answer comes: "Thy faith hath made thee whole." But as he says thus, he remembers that God has dealt wisely, though sharply, with him, else he would not have had so clear a view of the sin as he now possesses, and he next recognizes God as his loving Father, who, just because he loved him so well, told him his faults, and chastened him as a father doth his son which he would have to come to bear his own likeness, and yet he knows when the lesson is learned the rod will be lifted and the confessing sinner and believer passes out into the sunshine.

He will not chide continually,
Nor keep his anger still;
With us he dealt not as we sinned,
Nor did requite our ill.

And as out into the sunshine he passes he gets a fair view of God. He sees how the mercy of God has risen until like the very heaven above him are the blessings of God building their arch, and he lies under the great firmament of mercy and lifts his larklike song of adoration:

For as the heaven in its height
The earth surmounteth far,
So great to those that do him fear
His tender mercies are.

So they are piled up year after year, layer over layer, these tender mercies of God. O the sweetness of God's grace, its tender mercies.

As far as the East is distant from
The West, so far hath he
From us removed, in tender love,
All our iniquity.

Sins forgiven, but may they not come back again? May we not again be led astray from God? No; east and west can never touch, and my soul, freed from the sin, can never be brought into contact with it again; "as far as east is from the west," and if you go from east to west the east is always further behind. That is our God. Let us then as grateful creatures, let us then as penitent sinners, let us then as trusting souls, let us then as those who know the

*Sing 103rd Psalm
the Hall gives sermon*

mercy of God in Christ Jesus draw near to Him in song, and praise Him for the riches of his grace. Let us stand and sing these verses of the one hundred and third Psalm.

Dr. John Hall:

My dear friends, you have seemed to be earnest and united in the prayers we have addressed to God already, and I could not fail to notice also the heartiness with which you joined together in these praises given with the voice to God Almighty. Now it is my duty to bring a message to you from the Word of God. I know that many of you have already worshiped, and many of you will worship again, in God's house to-day. I do not think it is desirable that the sermon should be a lengthened one, and I do not wish to make what would be called a formal discourse.

I take for my text a phrase from the Bible with which you are all familiar: "The God of our fathers." It is used again and again in the book of Exodus; it is used again and again in the book of Ezra; it is used by Peter in the Acts of the Apostles, when he is making his appeal to the high priest, and when he says that "the God of our fathers raised up Jesus, whom ye slew and hanged on a tree." That is the phrase to which I turn your attention. It will be easy for you to keep it in your minds. Many of you know how strong the tendency is, in the present generation, on the part of those who are connected, as being from a common stock, to unite themselves together in various forms of enterprise. During this generation a great deal of attention has been called to what is commonly described as the Pan-slavic Union—the effort that has been made to unite the minds of multitudes, to bring together the races that are known as Slavs; scholars have been discussing the methods, politicians have been dealing with it. The hope has been that eighty or ninety millions of people coming under this general designation may be perfectly united together civilly and in sentiment. Those of you who have looked into history will remember how a common spirit and stock among the Saracens made it a comparatively easy thing to propagate the Mohammedan religion among them. The tie of blood was strong before the bond of religion came to be recognized. Within our own time, as many of you will recollect, the Teutonic races have been brought together in this way, leading to the perfect unification of Germany, and leading to a certain unification not only in the state, but to some extent also in the Church of that great nation. Anglo-Saxons, as you know, are comparatively

easily kept together, in part by the circumstance that they speak one language. To any man that has attempted to be a teacher of his fellow-men there is a certain degree of encouragement in the thought that he is speaking in the language that is extending with so much rapidity over the globe. I have seen the statement made that twenty millions of people every year are added to the number of those who can use our common English tongue. It is spoken by millions on both sides of the Atlantic; it is extending in point of fact all over the globe; it is a means of communication like which I suppose the world has never had anything, combining within itself the elements of the Greek and the Roman forms of speech, themselves in their day also very prevalent. Whatever divisions, whatever varieties of thought and of feeling there may be, surely there will always be some element of cohesion and some basis of sympathy and agreement among the multitudes all over the world who are speaking with us the language of our fathers, what we now call the English tongue.

Not only is there this tendency to centralization on the part of a people of a common stock, but the same principle is manifesting itself in what may be called Church life. A good many years ago there was held a Pan-Anglican Conference, bringing together the brethren of the episcopal form of Church government from all parts of the world. The Presbyterian Church has its Presbyterian Alliance. The Presbyterians of the world will assemble by their representatives, God willing, in October next in the city of Toronto. I have never seen a more impressive meeting than one that I attended as a delegate from the Presbyterian Church at Washington, where the Methodist Churches of the world were represented in Christian convention. You know how our Congregational brethren have been meeting together the same way last autumn. All these are indications of a tendency to recognize certain sets of principles, and especially in the instances where blood, and history, and hereditary conditions and associations have had something to do in drawing together, and in keeping together, the people.

But brethren, you know that there is a parentage higher than human parentage; a parentage that is recognized where men can say: "Our Father who art in heaven." In the wisdom of the Bible we are taught to recognize this common parentage when it speaks of the "God of our fathers." We value our fathers, we are interested in their history, we respect their memories, and how fitting it is that this element in our nature should be taken and linked with

our religious convictions and emotions, and that we should learn to use a phrase like this: "Your fathers' God," "the God of your fathers."

Now, my dear friends, what I propose to do is to indicate to you three or four lines of thought suggested by that phrase, which does not need explanation. Here is the first line of thought. I shall put it as a question: How did God come to be God of our fathers? How did he come to stand in this relation? Well, the answer is a simple one. He Himself made the movement. He Himself made the overtures. He Himself shaped the covenant of grace. He Himself took the first steps in the matter. In some cases heathen tribes and families have made an appeal to Christians to come to them and give them intelligence and instruction. There was no corresponding appeal from the human race to the Almighty to move in the matter. He did it in His grace, he did it in His mercy, he did it in His sovereign love. We understand how He sometimes sent educators to the heathen whom we have never seen and known, but for whom we have some pity and compassion. It is upon the same line that Jehovah took the first step to the position of "the God of our fathers." He moved toward them. That is not merely a matter of doctrine, it is a matter of history. We speak of it as grace, sovereign grace. If there are any who do not like that phrase, let them bring us something that is better and more expressive, and we will take it up and keep it and be friends together; but there is a doctrine, there is a history upon which it is based. God moved toward the human race. The Roman nation, sometimes, when it conquered a piece of territory planted a colony and set up fortifications in order that it might hold the ground which it had won. Jehovah had no need to take a policy like that. In His infinite loving-kindness, in His tender mercy, in His pity for fallen man He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "I will be a God unto you," he said, "and you shall be my sons and daughters."

In the next place, He gave light to our fathers; the coming of his Word gave light and life also. That Word came to the Hebrew people, and in due time passed on to the Gentiles. It was the means of divine communication with tribe after tribe and race after race, to believing Israelites, Greeks, Culdees, Hussites, and the Reformers over Germany and Switzerland, Puritans in England, Covenanters in Scotland, call them by what name you will—the great element of

power in their history. The word of life came and deposited itself, so to speak, under the power of his spirit in their hearts and they came to believe it, and believing it they came to know God as their father, and received him as the God of their salvation.

Further, in the next place, he drew them to himself, and in their coming to him they were made new creatures. "A new heart will I give thee, and a right spirit will I put within thee," he said; "Give me thine heart," he said by his son, "come unto me;" and when they came and gave their hearts, he made their hearts new. I would like to have children and young people to understand this. I remember a touching little story of a child, not very strong in mind, not very well acquainted with the world, but who had learned to love Christ and to pity the Christless. Some one had given that child a counterfeit dollar. The child did not know that it was counterfeit. The child heard about the heathen and about the need of sending the gospel to them and about money being raised for the purpose. The child took the counterfeit dollar to her mother and said: "Mother, won't you take that and give it for the missionary." The mother appreciated the good feeling of the child. She took the counterfeit dollar and put it away, and put a true and good dollar in its place and gave it to the missionary contribution. I tell you something like that, upon a higher scale, takes place when a sinner, believing the word of God, comes to him with his dead heart, his wicked heart, his corrupt heart, his stony heart, and God takes it and makes it a new heart, a spiritual heart, a holy heart, a fitting temple for the Holy Ghost to dwell in.

* That God did for our fathers, and in doing that he brought them to the confession of himself: he brought them to recognize him, to own him, to take his name, to respect his law and his statutes so that they would be identified with him as he condescended to be identified with them. So they became new creatures in new relation to the King of kings and the Lord of lords; so they were disciples, so they were Christians, so they were God's children, so they became heirs of God and joint heirs with Christ. I haven't the least doubt that I am speaking to some here who have not gone through that glorious process, and I make my appeal to them, though I wish I could do it with a thousand times more earnestness and power. My brother, my sister, you must come to God if you are to be his child and he your Father, in the same way. Believe his word, accept Christ, getting through his grace a new heart and a right spirit.

You will have it suggested to your minds that these were very

good doctrines for our fathers in ancient days, but in this enlightened nineteenth century we have outlived these ancient prejudices and beliefs. Do not give any attention to that devil's lying, my dear brethren. There are many changes which have taken place. Take the lighting of our houses. They used to be lighted with the tallow candle, then there was a movement in favor of oil, then we got gas, now we have electricity in some places; but the sun in the heavens is the same as it ever was. Just so it is here. Changes are taking place among things that men can do, but the revelation of salvation is God's gift and God's doing, and there are no such changes taking place in it. There are some new uses of the power of the sun as illustrated by the photographer, but the sun is the same, and the Bible is the same, and the Son of righteousness is the same, and the Saviour and the salvation are the same; and if you would be God's children and have God for your father, you must come and be reconciled and saved and adopted and sanctified as our fathers were. There are certain things that people can do. You can raise the cotton and you can turn it into cloth; you can compose music; you can construct a piano, for example. But there are things that you cannot make. If you would have gold and diamonds, you must find them; they are God's metals, and it is so, dear friends, in relation to the great eternal truths that God has revealed. They are not of man's making; they are of God's revelation. Men like Sir William Hamilton and Dugald Stewart, like various scientists that are famous in our day—Darwin, Herbert Spencer, and men of that kind over the world—will tell you of things they have thought out, but what we are to believe and hold to is not what we have thought out, but what God has revealed, and we are to be believers in his word, acceptors of his testimony: kneeling at his feet, looking up to him with reverent hearts through Jesus, with the supplication: "Lord, I believe, help thou mine unbelief." So, unreconciled soul! an alien from the commonwealth of Israel, now in the human family but not in the family of God, come through Christ, come to the throne of grace, come to God in Christ, and you will be where our fathers were, and you will know as your God the God of our fathers.

I want to suggest a second line of thought, for it is suggestion rather than explanation that I am now engaged upon. What was the God of our fathers to them? In the first place, he was the God of their salvation; again and again he revealed himself in that way. "I am God," he says, "and beside me there is no Saviour." He arranged the terms of the covenant, he gave his Son, he brought man

to the Son, he sustained by his heavenly grace, he extended his mercy, he was the God of salvation of our fathers. I have seen in print and heard made by certain persons statements that would create this impression: that God stood by as a stern judge, ready to execute the sentence of eternal wrath, and that a more compassionate and tender person of the Godhead, even Jesus, came to interest himself in our behalf, and won over and induced God the Father to be merciful and compassionate. It is a misrepresentation of the truth of the Bible. God so loved the world that he gave Christ; it is not that Christ won him over to be a God of salvation; the God of salvation sent Christ his Son, and the Holy Spirit comes from the Father through the Son to make us new creatures. Listen to the teaching of God's word, and you will hear a voice in heaven: "My Son, gird thyself for the mighty task of saving fallen man, and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession." Listen again to what is spoken on earth: "I came to do the will of my Father." Listen again to what is spoken from the cross: "It is finished." Christ is the agent and the representative of eternal love, the redeeming grace of the Trinity, Father, Son, and Holy Ghost, and when we think of what he is, and when we think of what the God of our fathers was to them, we may raise our voices and our hearts in the doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost."

He was not only to them the God of their salvation: he was their refuge. An army or a military body, comparatively small, going into a strange territory would need to know something about how it can be protected, how it can be sheltered, how it can be kept together. God is the refuge of his people. There was good reason for Luther to render into German our forty-sixth Psalm, and to say: "God is our refuge and our strength, a present help in every time of trouble." When our fathers found Him there were many enemies, the world was then against them, political forces crushed them many a time; but the divine love helped them, it delivered them, it carried them safely through, it was ever present to aid and assist them. It would be a mistake for one to say: "He is invisible, we cannot see him, we cannot touch him, we have none of the evidences of our senses to assure us that he exists. How can we be sure that we have such portion in one who is invisible?" Put the question to yourselves in another way. Have you seen the mind that is in you? have you seen the conscience that is in you? When there has been a strong ambition filling your heart, did you feel it, did you

see it, could you handle it? No, but it had become, notwithstanding, a real living force with you; and so God was to his people their portion, he was real to their faith, he was real in experience, they clung to him, they rested upon him, the devil and the world and the flesh fought against them, and many times seemed to put them down, but they remembered and were strengthened by him who is invisible. And I advise you, my brethren, believers in Christ, to let him be to you the God of your salvation; rejoice in him, let him be your protection and defense; you will be safe under his care. Let him be your portion and your inheritance forever. You may have a hard struggle in the battle of life, property may seem to be beyond your reach, what you thought you owned may be taken out of your hands, flesh and heart may faint and fail, but lean upon him, look to him, trust him, and you will be rich in the treasure that cannot be wrested from you; you will have an inheritance that is incorruptible, that is undefiled, that fadeth not away, that is reserved in heaven for them who are kept by the power of God through faith unto salvation. That is the second line of thought suggested by the words "your fathers' God." We have seen that he came to be their God and what he was to them as their God.

Now I bring to your attention the third line of thought. In what ways did they acknowledge their obligations to this their God? And here I give the answer only upon the line that is suggested by the words "the God of your fathers." If he did so much for them, they were under obligations to him, and they recognized those obligations. One of the ways in which they did recognize these obligations was the effort to have their children also adopt him, to have their children his, even as they were. Now I can appeal to the experience of many who are listening to me. You remember the way in which your fathers used to warn you against the dangers, telling you of Christ and of salvation. Cannot you remember the times when the family, after the chapter was read from God's holy word, knelt down together and you heard your father's voice rising in prayer to the God and Father of our Lord Jesus? Cannot many of you remember your mothers' very gentle voices, their tender looks, their touching words, their appeals that sometimes stopped because the tears would come, their appeals to you to be Christians, Christian boys, Christian girls, in due time Christian women and Christian men? They knew the Lord, they knew how good he was, how much he was, how great he was, how happy it was to be in his service, and they testified their gratitude by seeking, to the best

of their ability, that their children should be his, even as they were. They toiled upon the line of the education of their children, for they knew well how much turned upon the character, not only of the home but of the school, and the training of the elements that go to make character. How many times they made sacrifices that you might get the right kind of education! how many times the hands, the arms, the bodies of these parents were toil-worn that their sons and their daughters might have the best advantages and the noblest opportunities as they were setting out in life! Some of you can remember scenes that are stamped upon your memories indelibly in connection with the lives of your parents: your father or your mother. You hear them acknowledge their faults and confess their sins, and tell, perhaps, of mistakes that they had made, and errors in which they had been led, and then you listen to them plead with you and beseech you that you would be Christians, so that they and you might meet together in the life that is everlasting, in the home that is eternal; and from their efforts for generations to come was provided adequate and proper instruction. Looking over many of the states of the Union, the best and the earliest educational institutions were set up by God-fearing men that were by no means rich, but who were well educated. There were many noble men who, though they could not give a million for the establishment of a college or a university, could give their hearty coöperation, could give their personal labors and efforts, that could give their instruction, that could set an example, that could raise a certain amount of enthusiasm in those that feared God and loved their fellow-creatures: and we are inheriting the blessings to-day. From the district in which I was born came the Tennants, who did so much in this particular line; from that same district came the man whom many will recognize as the blind preacher, Waddell, whose touching words reached many hearts when he could no longer see their forms. Specimens these of your fathers who served your fathers' God, and who, in the ways that they deemed the best and the wisest, tried and toiled and labored that the generations coming after them should be the Lord's in like manner. It would be very easy to dwell upon this at greater length, but this is a line to which you have been directed already by many of the speakers during the past week, and I shall not take up your time in pursuing it further.

I come now to the last line of thought that I want to suggest to you—namely, what is the practical influence that these things ought to have upon you and me? First of all, there is in them an appeal

to our judgment. Our fathers were not enthusiasts, they were not imaginative beings, they were not carried away by sentiment. Sometimes in a friendly spirit of criticism, sometimes in the reverse, they have been described as hard-hearted, susceptible to prejudice, rooted in their convictions, and unwilling to take things simply because they had a degree of æsthetic charm about them; but I want you to bear in mind that these men were hard-headed, level-headed, cool, reasoning men. They believed God, they trusted Christ, they looked for the teaching of the Holy Ghost; they were not fanatics, and they were not fools, and though they were crushed in many places, they stamped their convictions not only upon their generation, but even upon the civil life of millions. Read Motley, read Bancroft, read others of our historical men, and you have the evidence that these your fathers believed in God. They trusted him, they rested on his forgiveness, their judgments were carried along, their affections were raised and set upon things above. Omissions of duty, times of forgetfulness, sins of ingratitude, conformity with the world, practical mistakes, all these can be charged against them, and they would be the first to admit their truth, but God was everything to them and they gave him intelligent, loyal, devoted obedience. These facts appeal to our judgment. I beseech you, dear brethren, cherish the same convictions, keep the same thoughts in your minds, submit yourselves to their sway, and be the reasonable, reasoning, loyal, faithful children and servants of the Lord God Almighty.

In the second place, these things appeal to our affections. How many times I have seen men and women passing over from this continent to another, taking the sea voyages. Why? They are going to see their native land and see, perhaps, some of the relatives and kindred that still remain there. They have an affection for the things that are connected with them, though distant and past. You remember Eliza Cook's little poem in which she could not tear her heart away from that old armchair. "Mother used to sit in it, grandmother used to sit in it, I love it, I cannot tear my heart away from that old armchair." He had true political sentiment in his nature who gave us the language that you remember:

Woodman, spare that tree,
Touch not a single bough;
In youth it sheltered me,
And I'll protect it now.

That is human nature; these are human affections. Now I say, when

we think of our fathers' God, what he was to them, how they trusted him, how faithful he was to them, let us appeal to our affections, let us love him, let us trust him, let us be loyal to him, let us make our fathers' God our God, and let us serve him in the spirit in which they sought to serve him.

"Ah but," says some one, "that is very well upon the plane of religious feeling and sentiment and so on. I have my own individuality and my own environments and my own way of looking at things, and I do not see the necessity for keeping upon these old lines." Young men are sometimes tempted to speak in this manner, and let me say a word to you. Every time that you allow a prejudice of this kind to enter your mind, what will follow? You will become more and more disinclined to the truth; you will become more and more inclined to vacillation and error. Manifold temptations will come into your way: it will be a little more congenial to you to yield to those temptations: there will be a little less firmness in resisting them: charges you will hear brought against Christians, and you will be credulous about them and ready to believe them; statements made to you in favor of Christians you will refuse to hear; you will begin to be skeptical, then the claims and arguments of agnosticism will come before you with a look of philosophy and advanced thinking about them, and you will be tempted to say: "There is the ground on which I stand." Then you will become an atheist, an infidel; then the sins and iniquities that you to some extent yielded to, yet in some measure held back from, will deaden your conscience and become your absolute masters, until you will live in Godlessness, live in Christlessness, and although the world may pat you on the back and applaud you, your life will be a miserable failure, and when you go out of this world it will be your condemnation not to be joined to the fathers that have gone before you, but be driven into everlasting exile with the sentence, "Depart, ye cursed!" I warn you against this doom. I beseech you in Christ's name to take the God of your fathers for your God, be loyal to him, be earnest in doing his will, and in the honest effort to do his will when it is clear light will come to you upon what is obscure. "If any man will do the will of God, he shall know of the doctrine, whether it be of God." Be practical learners, be disciples of Christ, sitting at his feet; learn of him and he will make you single-minded, he will make you sincere, he will make you patriotic, he will make you meek and lowly, he will make you holy and heavenly, he will prepare you to dwell in the assembly of the saints where our fa-

thers, redeemed by the grace of God and sanctified by his spirit, see the King in his beauty and give him praise forever and ever.

These are the wishes of my heart as to you, dear friends, that are not yet in Christ. Come to him, trust him, confess him, stand with him, stand up for him, and one day you will stand at his right hand and he will say: "Come ye blessed, inherit the kingdom prepared for you from the foundation of the world."

Believers in Jesus, let me say one brotherly word to you. There are many of you who would stand up on the proper occasion and say: "Thank God for the parents I had; thank God for the influences they exercised upon me." Cannot some of you remember when, with a voice that could hardly be heard any longer, your fathers were repeating words like these: "The Lord is my shepherd, I shall not want; he makes me to lie down in green pastures; yea, though I walk through death's dark vale, yet will I fear no ill, for thou art with me." I have heard such, and so have you. I can remember when I was not much more than a boy, when I stood beside my father's deathbed, and when the last words that he was able to articulate were, "joy unspeakable and full of glory." There are illuminated texts that are fixed in our hearts. Many of you, I dare say, have such that you love, so that your hope is to so love and follow this God of your fathers that when you are no longer here, the memory of you may remain behind, and leave a benediction to your children and children's children, so that in the days to come when they hear about the God of their fathers, your images will rise up before their minds, their judgments will be influenced, their affections will be engaged, their lives will be brought into loyal consecration to him who died that we might live—"the just for the unjust that he might bring us to God." May God then bless you and use you, and bless the Word that is spoken to you, for his name's sake. Amen.

Dr. MacIntosh:

We will now be led in prayer by Rev. Dr. Hawthorne.

Rev. J. B. Hawthorne:

O God who art our father, father of Benjamin and of Isaac and of Jacob, God of Moses and of the prophets, God of the apostles and martyrs, God and father of our Saviour, Lord Jesus Christ, we would have thee to be our God, we would have thee to be our Saviour, we would have thee to be our father. We bless thee, we adore thee, that thou didst manifest thyself to our fathers in the

distant ages, that thou didst reveal thyself to them, not only as the God of the universe, the great creator and ruler, not only that thou didst reveal thyself to them as covenant-keeping, but that thou didst reveal thyself to them as a Saviour, that thou didst manifest to them that mercy which forgiveth sin and which redeemeth the soul from the dominion of sin. We thank thee, O God, for thy grace, for thy gifts, for thy only begotten Son, that thou didst so love this guilty and lost world that thou didst give him to die that whosoever believeth on him should not perish but have everlasting life. We bless thee that these tidings have come to us, and we bless thee for that dispensation of thy spirit which has inclined our hearts to receive them. Now, O God, we pray thee that we may profit by all the instruction of this hour. O help us to rejoice in all that that God did for our fathers, help us to rejoice that he gave our fathers strength to hold on to the truth which he revealed to them in the face of exceeding trial and under the pressure of great sufferings. Bless God that these men had convictions which they would not surrender even in the face of oppression and violence and persecution. We bless thee, O God, for the men who laid the foundations of the civilizations which we have to-day: We rejoice that they were God-fearing men and God-loving men, and we bless thee, O God, that we can see in all that is blest in the civilization of this and other lands the work of our fathers. God help us to preserve all that is good and pure in the civilization of this age, and transmit it to our children and our children's children, through Jesus Christ, our Redeemer. Amen.

Dr. MacIntosh:

The three psalms that have been selected for this service are all psalms that were dear to our fathers as they praised their God, and the psalm with which we close was one especially dear. It was bound up with their communion seasons and the communion table, but it was also bound up with the thoughts of their fathers and of their mothers, and it was the psalm in which they pledged themselves to do for God; and now as we sing it let it be with the pledge of our hearts that we will do for him whose words were the guide for the saints of God, and that we will follow in their footsteps who are now inheriting the promises, and that we will shape our lives in conformity with the wisdom which he has spoken, and whose pursuit in the providence of God will lead to the city of Jerusalem.

We will rise and sing the one hundred and sixteenth psalm, and

after that psalm has been sung the benediction will be pronounced by Dr. Hall.

Psalm one hundred and sixteen was sung as follows:

I'll of salvation take the cup,
On God's name will I call:
I'll pay my vows now to the Lord
Before his people all.

In God's sight dear is his saints' death,
Thy servant, Lord, am I;
Thy servant, and thy handmaid's son:
My bands thou didst untie.

To thee thank off'rings I will give,
And on God's name will call.
I'll pay my vows now to the Lord
Before his people all.

Within the courts of God's own house,
Within the midst of thee,
O city of Jerusalem,
Praise to the Lord give ye.

Dr. Hall:

And now may He who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, by the blood of the everlasting covenant make you perfect to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever, and the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all. Amen.

IN MEMORIAM.

ANDREW C. BLACK, SPRINGFIELD, O.

Mr. Andrew C. Black was of pure Scotch-Irish ancestry, and was born in Donegal, Ireland, June 3, 1827. His mother, Jane Mary Spencer, a woman of great character and wit, was left a widow with twelve children. Removing to this country, she died in Zanesville, O., in the eighty-second year of her age.

Mr. A. C. Black came to Springfield, O., with which city he was principally identified, in 1847. He was one of the most useful citizens. Most business enterprises counted on him as a wise counselor and munificent patron. He was one of the kindest and most self-sacrificing of neighbors. He was noted for largeness of heart. No one went to him for help without receiving it, and whenever another's calamity became known to him he was one of the first to go to him with sympathy and aid. As a Christian he was devout and simple in his faith, firm in his convictions, and unwearying in the practical ministrations of piety. For many years he was a member and officer in the first Presbyterian Church. In short, he exhibited the best qualities of the Scotch-Irish character, which has had so many representatives in this country. Mr. Black's death-bed, surrounded by his wife, children, brethren, and pastor, was a grand and solemn scene which none who witnessed it will ever forget. He died July 20, 1892. The shock of his death ran throughout all the community, and was felt to be a public calamity. All ranks, from the highest and wealthiest to the humblest and lowliest, honor and respect his memory. "His loss," says the local press, "will be very severely felt for many years to come.

COL. WILLIAM M. IRVINE, RICHMOND, KY.

FROM THE CLIMAX, FEBRUARY 25, 1891.

William M. Irvine died in Richmond, Ky., on Monday afternoon, February 23, 1891, aged sixty-five years and eight months. The exact nature of his disease has not been announced by his physicians, but a marked decline in his physical condition had been noticeable for several months.

William M. Irvine was born in Richmond June 1, 1825, was educated at Transylvania, and took the junior law course in that school under the tutelage of Robertson, Wooley, and Marshall. He also studied law at Harvard, and obtained license to practice; but became interested in farming, and declined to practice law. He was elected cashier of the Farmers' National Bank, which he left to organize the First National, then the Second National, acting as its President for a number of years, returning to the First. He took an active part in the affairs of Central University and became a Curator. He was a successful financier and leaves a large fortune. He was a consistent member of the first Presbyterian Church, and a progressive and valuable citizen and a Democrat. He was a grandson of William Irvine, a native of Virginia, who was desperately wounded at the so-called Estill's Defeat, 1782, carried from the field by the famous Joe Proctor, and afterward became a member of the Constitutional Convention of 1799, and the first County and Circuit Clerk of Madison County. The deceased leaves no children, but his wife survives him.

JOHN JAY KNOX.

NEW YORK TIMES, FEBRUARY 10, 1892.

John Jay Knox, President of the National Bank of the Republic, died at his residence, 19 East Forty-first Street, on the 9th of February. Mr. Knox had been ill with pneumonia for several days, and toward the last his physicians had given up all hope of saving his life.

John Jay Knox had been a conspicuous figure in the financial world during the last two decades. He was born in Oneida County, this state, on March 19, 1828. His father's ancestors were Scotch-Irish, and came from Strabane, County Tyrone, Ireland, in 1759. He received his education at the Augusta Academy and the Watertown Classical Institute, and was graduated from Hamilton College in 1849. He began his business career in the bank at Vernon, of which his father was long President, as teller, at a salary of \$300 a year. He held that position until 1852. He afterward was with the Burnet Bank, at Syracuse, and then was appointed cashier of the Susquehanna Valley Bank, at Binghamton.

In 1857 Mr. Knox and his brother, Henry M. Knox, started a bank in St. Paul, Minn. He came into prominence as a financier in the discussion which preceded the establishment of the national banks. He took a conspicuous part in the agitation of the questions that then arose, and made many valuable suggestions regarding the currency. He strongly advocated a safe and convertible currency, the issue of a uniform series of circulating notes to all the banks, and the guarantee by the government of circulation secured by its own bonds.

In 1862 Mr. Knox was introduced by Secretary Chase to Hugh McCullough, then the Controller of the Currency. Mr. Chase had his attention attracted to Mr. Knox by the financial articles that appeared under his name in various magazines. Mr. Knox accepted a clerkship under Treasurer Spinner, but subsequently was transferred to the office of Mr. Chase as disbursing clerk, at a salary of \$2,000 a year. After holding the position three years he accepted a position as cashier of the Exchange National Bank, at Norfolk, Va.

The Southern climate did not agree with him, so he returned to Washington. He was commissioned by Mr. McCullough to examine the branch mint at San Francisco. He also was then authorized to select a site for a new mint there. His report upon the mint service

went to Nola

*1884 - Wall Bank of the Rep, N. Y.
St. Bartholomew's church, N. Y.*

of the Pacific Coast was so valuable a document that Mr. McCullough printed it as a part of his official report of 1866, with a complimentary notice for the writer. The site for the mint which he selected was afterward purchased for \$100,000 from Eugene Kelly, of this city.

Mr. Knox was next commissioned to go to New Orleans. A deficiency of \$1,100,000 had been discovered in the office of the Assistant Treasurer there. He took possession of the office, and for some time acted as Assistant Treasurer.

The promotion of Mr. Knox to the office in which he was able to do himself the most credit and perform services to the country which are part of its financial progress occurred in 1867. At this time a vacancy was brought about in the Deputy Controllershship of the Currency, and Secretary McCullough appointed him to fill it. Until May 1, 1884, he remained as Deputy, or head of the bureau, his terms of office being as follows: Five years as Deputy Controller, from 1867 to 1872; five years as Controller, from 1872 to 1877, appointed by Gen. Grant; five years, second term, as Controller, from 1877 to 1882, by President Hayes, on the recommendation of Secretary Sherman—the reappointment being made without his knowledge, before the expiration of the preceding term, and confirmed by the Senate without reference to any committee. He was again reappointed by President Arthur, April 12, 1882.

In 1870 he made an elaborate report to Congress, including a codification of the mint and coinage laws, with important amendments, which was highly commended. The bill which accompanied the report comprised within the compass of twelve pages of the Revised Statutes every important provision contained in more than sixty different enactments upon the mint and coinage of the United States—the result of eighty years of legislation. This bill, with slight amendments, was subsequently passed, and is known as “The Coinage Act of 1873,” and the Senate Finance Committee, in recognition of his services, by an amendment, made the Controller of the Currency an *ex officio* member of the Assay Commission, which meets annually at the mint in Philadelphia for the purpose of testing the weight and fineness of the coinage of the year.

Through his official report Mr. Knox always exercised great influence over financial legislation, and he took an active, though quiet and unassuming part in the great financial movements which resulted in the resumption of the specie payment. It was in April, 1878, that he came to this city with Secretary Sherman and Attor-

ney-general Devens. He arranged a meeting between these two Cabinet officers and the officers of ten of the principal banks, with the view of negotiating the sale of \$50,000,000 of $4\frac{1}{2}$ per cent. bonds, the avails of which were to be used for resumption purposes. The Presidents of the banks represented gave Secretary Sherman no encouragement for the purchase of the bonds at the rate proposed. The Secretary and the Controller were met at the Fifth Avenue Hotel later in the day by August Belmont, who had received from the Rothschilds a cable dispatch authorizing the purchase of the entire issue of bonds at a premium of $1\frac{1}{2}$ per cent. for the account of the syndicate. When the Secretary and the Controller returned to Washington and announced that their negotiations had been successful, there was a deal of chagrin among certain members of the Finance Committee of the House of Representatives, who were bitterly opposed to the resumption scheme proposed.

This negotiation was the first of a series of brilliant financial transactions preceding and following resumption on January 1, 1879, in which Mr. Knox was a leading figure. Afterward he arranged a conference, which was held in the Treasury at Washington in the evening, between leading bank officials of New York and Secretaries Sherman and Evarts, which resulted in the admission of the Assistant Treasurer as a member of the Clearing House, and the receipt by the banks of legal tender notes on a par with gold; and in 1881, by request of President Garfield, he attended a conference in New York between the leading financial men of the city and Secretary Windom and Attorney-general MacVeagh, which resulted in the issue and successful negotiation of $3\frac{1}{2}$ per cent. bonds.

After Mr. Knox left the public service, in 1884, he was President of the National Bank of the Republic in this city. He was the author of a book entitled "United States Notes." It was published by the Scribners and republished in London. In politics Mr. Knox was thoroughly independent, taking a personal interest in political matters only so far as financial, civil service, and tariff questions were concerned. He was the nominee of the independents for Controller of the city in 1886.

The last address made by Mr. Knox was in Boston at the dinner given by the Chamber of Commerce of that city. On that occasion he was one of the representatives of the New York Chamber of Commerce.

The funeral took place on Friday from St. Bartholomew's Church, in Madison Avenue, of which Mr. Knox was a member.

SAMUEL WILLSON, MANTORVILLE, MINN.

FROM THE EXPRESS, APRIL 10, 1891.

The year 1890-91 of the Old Settlers' Association seems destined to be the most notable in its history thus far, as to the number and prominence of its members removed by death. And of them all, none will be more missed or leave a larger vacancy than he whose name is this week added to the list: Samuel Willson. He had been in failing health for several months, and when a few weeks since he was stricken down by heart disease, it awakened general apprehension among his wide circle of friends. However, under the careful nursing of home, and the skillful directions of our village physician, Dr. VanCleave, he slowly rallied, until hope for his recovery had become strong, and with the return of warmer weather all had trusted to see his familiar form upon our streets again. Alas the day! Sunday morning, about 6 o'clock, without a moment's warning, the final call came. His wife had arisen and was making preparations to minister to him, conversing with him in the meanwhile, when there was a gasping sound from the bed, and in briefest space all was over.

Mr. Willson was born in Norwich, Vt., September 19, 1820, having thus passed, by four and a half months, the Biblical limit of three score and ten. His great-great-grandfather on the paternal side was a native of Londonderry, Ireland, and one of the founders of Londonderry, N. H. An ancestor on the maternal side was one of the first settlers of Marlborough, Mass., emigrating from England in 1635. His father, John Willson, and his mother, Mercy Newton, were both natives of Henniker, N. H., and he was the youngest of their eight children. He was brought up on a farm in Barre, Vt., and was educated in the common schools of the day. Before he was of age he commenced to learn the trade of a stone cutter, and followed it for more than thirty years. April 20, 1854, he was married to Miss Harriet A. Lamb, of Barre, Vt. A year or two later Mr. and Mrs. Willson removed to Waukegan, Ill., where their only child, Frank L., was born. Shortly after, in the spring of 1857, the family emigrated to Minnesota, and Mantorville has since been their home. Here, for several years, Mr. Willson worked in the main at his trade, eventually in company with Mr. Henry Hook, under the firm name of Hook & Wilson, buying a portion of the quarries east of the village, and making the most extended operations in that line up to their time. In 1874 he purchased the drug

business here, and has continued it, with the help of his son, to the present, enlarging and making it one of the best, outside of the few largest towns, in Southern Minnesota.

Mr. Willson has always been deeply interested in matters of public import, and has done his full share in helping to develop and maintain local institutions and interests. He was Chairman of the County Board of Commissioners in 1861, and again continuously in 1864-65-66. He was Chairman of the committee to procure plans for the Courthouse; then Chairman of the Building Committee and to negotiate the county bonds therefor; and later was appointed to superintend its completion. He was a member of the town council in 1867, 1871, and 1872. He took a deep interest in educational matters, and was a member of the Board of Education several years—the last time he was elected (in 1885), declining to qualify because of having been appointed agent for the sale of state text-books. He was a member of no Church organization, yet always contributed liberally to the local societies, and was a member of the first Board of Trustees of the Congregational Church. It can safely be said that no worthy person or object ever appealed to him for encouragement or aid and went away empty-handed. When the organization of a bank here approached completion, every one interested seemed to turn instinctively to him as the choice for its President. In fact, his anxiety for the success of the project, and the construction of the vault having been put under his supervision, in his enfeebled health perhaps hastened the closing scene.

Awaiting the arrival of friends from Chicago, the funeral was not held until Wednesday afternoon. There was a brief and highly appropriate service at the residence, conducted by Rev. James McLaughlin, of the Congregational Church, and after the large concourse of neighbors and old friends, many from a distance, had taken their last look at the so long familiar face, but henceforth to be seen no more in the walks of men, the remains were deposited in Evergreen Cemetery. The pallbearers were Messrs. Joel Brooks, James B. Foster, W. C. Hogle, H. J. Roe, R. A. Pier, and G. L. Slingerland. Every business house in town, including the county offices, was closed during the funeral. Besides his wife and son, an elder sister, Mrs. Mersey Fisk, of New Lisbon, N. H., survives the deceased, the last of their father's family. The *Express* is requested to voice the deep appreciation and gratitude of the bereaved family for the many kindnesses and helps rendered by neighbors during these closing scenes.

DR. J. M. DEAVER, LANCASTER COUNTY, PA.

LANCASTER EXAMINER, AUGUST 24, 1892.

The whole community will read with sorrow that Dr. Joshua M. Deaver, of Buck, East Drumore Township, died Monday morning at 6 o'clock of a lingering illness of several weeks' duration. Throughout the county the doctor, in a professional, social, and business way, was so well known that no one will be more sincerely and widely mourned. His illness began last February with a slight attack of *la grippe*. The pressure of professional business prevented needed rest and care, and his ailment developed into other troubles of a more serious character, ending in Bright's disease and death. For the last six weeks he has been confined to his bed, gradually wasting away, till death made the final summons.

Dr. Deaver sprang from strong Scotch-Irish Presbyterian stock—the son of Richard Deaver, of Harford County, Md., born April 19, 1822. His father, being a farmer of independent means, concluded to give his son a sound education as a heritage and then let him paddle his own canoe. He accordingly attended the neighboring academies of Slate Ridge and Bel Air, and laid the foundations of sound thinking and hard study. After completing his academic course, he began the study of medicine, under the instruction of Dr. Richard W. Hall, then professor of obstetrics, of Baltimore. This preliminary study was exceptionally happy and useful not only from personal association with the learned professor, but in the contact with others to whom it introduced the young medical student. From the beginning of his studies he combined the abstract and concrete, theory and practice, lived, moved and had his being in a medical atmosphere, and in daily communion with the best medical minds of the day. On March 7, 1843, he graduated from the University of Maryland, and with such knowledge as he brought from his *Alma Mater*, and not too abundant scrip from his father, he began practice in Hopewell Township, York County, where he remained for six months. Next he came to Buck, Drumore Township, now East Drumore, this county, where he has remained ever since.

All his life he has been a student of medical literature, and for the last quarter of a century has stood at the head of his profession in this community. His knowledge of medicine was wide and accurate, his observation keen, and experience vast and varied. In diagnosing a case his judgment was unfailing, and his use of remedies intelligent and successful.

Dr. Deaver married twice. His first wife was Mary Ann Gardner, daughter of Philip Gardner. The Gardners, by blood relationship and intermarriage, are connected with the best families of the Lower End. By this marriage two sons were born—Prof. Gardner Clinton Deaver, of Dayton College, Ohio, and Dr. Richard Wilmot Deaver (so called in honor of his father's preceptor), one of the leading and most successful physicians of Germantown, this state. The doctor's present wife was Elizabeth Agnes Moore, of Cecil County, Md., by whom two more sons were born (and a daughter who died in infancy): Dr. John Blair Deaver, the eminent surgeon, of Philadelphia, and Professor of Applied Anatomy in the University of Pennsylvania, and Dr. Harry Clay Deaver, Assistant Demonstrator of Anatomy in the same institution. These four sons, so eminent in their profession, have earned the sire the title of "Father of Doctors." Possibly it was the thorough early training of these boys, in whose preliminary studies in the classics the father took a hand, and seeing them through their medical studies, which kept the doctor himself so thoroughly in contact with the progress of the times.

As a citizen, the doctor always took an active part in all the social and business affairs of his neighborhood. In early life he was a Whig in politics, but after the dissolution of that party he gave his allegiance to the Democratic organization and has been a consistent member thereof since young manhood. He had been a member of the Lancaster County Medical Society almost since its organization, and once President of the same; also a member of the Pennsylvania and Maryland Union Medical Society, and two years ago its President. Like all successful physicians who have seen one generation pass away and another grow up to manhood, he became in time the most useful citizen in his neighborhood—the adviser of young and old, the arbitrator in disputes, the business and legal counselor, and the repository of family secrets. His strong convictions and individuality made him the warmest of friends, and a good, but not unwise, hater. He was generous to a fault, and ended a career of singular usefulness and honor. In the fullness of time and in the plenitude of honor, he fell like a strong man to receive the final plaudit of "well done, good and faithful servant."

HON. WILLIAM ERIGENA ROBINSON.

BY PROF. GEORGE MACLOSKIE.

Hon. W. E. Robinson, the famous "Richelieu" of American journalism, died after a brief illness, at his home in Brooklyn, on January 23, 1892, in the seventy-eighth year of his age, and was buried in Greenwood, Rev. Drs. John Hall and T. De Witt Talmage assisting at his obsequies. As he was a representative Scotch-Irishman, and, in the language of the *New York Recorder*, "for over twenty years one of the most picturesque figures in American politics," he is well entitled to a place in our obituary.

Born at Unagh, near Cookstown, in County Tyrone, Ireland, May 6, 1814, he early manifested literary ability of a high order. His father is described to us by a lady who remembers him, as "a lovely old man, and, I think, an elder in the Presbyterian Church," and, along with his other children, was engaged in trade. William, however, did not take to trade, but setting himself, first secretly, to the study of Latin and Greek, soon contrived to attend Cookstown Academy, and afterward proceeded to the Belfast Academical Institution. The time of his youth was marked by political ferment in Ireland, Daniel O'Connell being prominent as the great agitator for Repeal, and although Robinson's surroundings in Presbyterian Belfast were antagonistic to O'Connell and to Repeal, he seems even then to have thrown himself heartily into the Nationalist cause.

In 1836 he emigrated to America, arriving in New York, after a voyage of sixty-six days, with a British sovereign in his possession. When coming up New York Harbor, he sketched out the lines which afterward became popular:

THE EMIGRANT'S SONG.

Hail! brightest banner that floats on the gale!
Flag of the country of Washington, hail!
Red are thy stripes, as the blood of the brave,
Bright are thy stars, as the sun on the wave;
Wrapped in thy folds are the hopes of the free.
Banner of Washington! blessings on thee!

Mountain tops mingle the sky with their snow;
Prairies lie smiling in sunshine below;
Rivers, as broad as the sea in their pride,
Border thine empires, but do not divide;
Niagara's voice, far out—anthems the sea;
Land of sublimity! blessings on thee!

Hope of the world! on thy mission sublime,
 When thou didst burst on the pathway of Time,
 Millions from darkness and bondage awoke;
 Music was born when Liberty spoke:
 Millions to come yet shall join in the glee,
 Land of the pilgrim's hope! blessings on thee!

Traitors shall perish and Treason shall fail;
 Kingdoms and thrones in thy glory grow pale!
 Thou shalt live on, and thy people shall own
 Loyalty's sweet, where each heart is thy throne.
 Union and freedom thy heritage be;
 Country of Washington! blessings on thee!

In the following year he entered Yale College, having \$10 wherewith to begin his academic career. Soon, however, he took a high place in his class, and became remarkable for his ability as a writer and as an orator; and his college course appropriately closed by his being the valedictorian of the celebrated class of 1841, of which he ultimately proved to be the last survivor. In the early part of his attendance at Yale he became a frequent contributor to the *New Haven Herald*, and afterward editor of the *New Haven Daily Courier*, and he founded the *Yale Banner*. He also founded a Chapter of the "Phi Upsilon" secret society. His first appearances as a speaker were by way of lecturing on Ireland, which made him a hero with Hiberno-Americans who sympathized with his advocacy of the independence of their country and his denunciations of Saxon wrongs. All his life proved that he was entirely honest and sincere in his attitude on this subject, and we should remember that the Ireland of his youth was differently placed from that of our day; its land tenure, ecclesiastical polity, and political system being enormously wrong, though in our time they have been, in a great measure, set right.

The presidential campaign of "Tippecanoe" Harrison gave further scope for his oratory, and opened his way into American politics. Ere long he was in demand all over the country, and he became a protégé of Horace Greeley, who engaged him to lecture for the Whig party, and also to contribute to the *Log Cabin*, an important political sheet in that election. After the electoral campaign he attended lectures on law, till he was appointed, in 1843, as the Washington correspondent of the *New York Tribune*. His letters to the *Tribune*, under the assumed name of "Richelieu," gave a graphic picture of proceedings in Congress, and were so full of humor and satire that their author promptly won both fame and trouble. His description of the

1848; ed of N.Y. People
 Collector of Internal Revenue, 1862-66
 1871- editor of the Irish World
 Married 1853; 3 daughters. He was a favorite of
 Paul Baker 1890 S.F.S.A. on The President

daily retreat of an honorable Congressman behind the Speaker's chair for the purpose of lunching, by stealth, on sausages which issued from his pocket, wrapped in paper, was so racy that it reached European as well as American papers, and was withal such an outrage on Congressional proprieties that it led to his temporary expulsion from the Reporters' Gallery. When another correspondent, on being afterward ejected for the same offense against the Senate, asked for a nomination to the Presidency of the United States by way of vindication of the liberty of the press, Robinson humorously suggested that it was he who, being the first offender, should be made President, and the other should be made Vice President. At this time he had an opportunity to declare his principles on the two subjects of Daniel O'Connell and American slavery. Having been chosen orator for St. Patrick's Day celebration in Washington in 1847, and learning that O'Connell was not to be toasted because he had uttered some words against slavery, Robinson declared that he would not speak unless O'Connell was toasted, and this compelled the pro-slavery men to yield. In the same year he organized measures for the relief of the Irish famine, and succeeded in securing the authority of Congress for dispatching the frigate "Macedonian" to the relief of the starving people. Soon after this he was set up at the Whig convention, in New York City, for a nomination to Congress, and failed by a solitary vote.

In the uprising in Ireland of 1848, he used his pen to advocate the cause of its independence, and in 1849 he became editor of a New York paper, *The People*, strongly opposed to England and favoring Ireland. His speech on "Celt and Saxon," delivered before a representative convention of college fraternities in Hamilton College in 1851, was published at length in the *Tribune*, and gave rise to much comment in Europe as well as here. It was discussed in the British House of Lords and by the *London Times*.

In 1854 he left Washington in order to enter on the practice of law in New York City, at which he continued till his appointment by President Lincoln, in 1862, to the office of Collector of Internal Revenue for the Third District of New York, an office which he faithfully discharged till his resignation in 1866, with a view to re-enter politics. Being rather independent as to his views of American politics, he did not change much in accepting a nomination for Congress from the Democratic party in Brooklyn, which resulted in his election. In Congress he was distinguished for his antipathy to Britain, but he was esteemed as a man of integrity, and he advo-

cated and secured the passage of valuable measures. One of these was the naturalization law, which led to the abrogation of the outrageous and oppressive claims for perpetual allegiance, formerly pressed by old-world monarchs upon America's adopted citizens. He also moved the bill favoring the construction of the Brooklyn bridge, which was passed March 2, 1869, just at the close of his first term in Congress. Having offended some of the Democrats by his independent course as a Congressman, his legislative career was interrupted for a time.

We next find him, in 1871, united with Mr. Patrick Ford in the editorship of the *Irish World*, where he was free to put in practice the process (according to the phrase first employed by him) of "twisting the tail of the British lion." In 1880 he was again returned to Congress by the Democrats, and a third time in 1882; but in 1884 he broke the party traces, and was rejected by the leaders. He then returned to support himself by journalism, and continued in harness till his death.

He was married in 1853, and leaves three daughters and two sons, one of the latter following the father's profession of journalism. His Irish Nationalist sympathies and spirit of liberality rendered him a favorite in Roman Catholic circles, especially with the late Archbishop Hughes, of New York; but he retained his Protestant profession. Dr. Talmage very justly bore testimony at his funeral to his industry, perseverance, self-reliance, integrity, courage, genius, and faith in God. Though Robinson moved in political circles about New York when Tweed flourished, and when a writer of his mark could fetch a high price, he was not contaminated by the evil example. We have evidence of this not only in the testimony of his critics, but in the fact that whilst he worked assiduously for his support, he neither lived sumptuously nor accumulated wealth. Such a life leaves a fragrant memory.

Some of our readers may recall his striking appearance at the Scotch-Irish Congress in Pittsburg in May, 1890. He read a valuable historical paper on "The Prestons of America," and we had an opportunity of marking his noble bearing, tall though slightly stooped with age, his handsome face, long snow-white curling locks, oratorical powers still retained. He usually carried a blackthorn stick, perhaps a shillalah hinting of his Hibernianism. We strongly suspect that his middle name "Erigena" (Irish-born), was not baptismal, but adoptive, by way of testimony that he was not ashamed of his country.

LIST OF MEMBERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

- ADDY, MATTHEW, Cincinnati, O. Past Vice-president for Ohio in the Scotch-Irish Society of America.
- ALEXANDER, S. B., Charlotte, N. C. Vice-president for North Carolina in the Scotch-Irish Society of America.
- ALLEN, WILLIAM, 256 Robinson Street, Allegheny City, Pa. Born in County Tyrone, Ireland; retired; member of the Common Council of Pittsburg for three years.
- AFFLECK, JAMES, Bellville, Ill. Born in Tennessee, of Scotch-Irish parentage; machinist; Alderman for a number of years.
- ALEXANDER, ROBERT J., 810 Twenty-first Street, San Francisco, Cal. Born at Denahora, near Marhet Hill, County Armagh, Ireland; parents, John Aléxander and Margaret Alexander, whose maiden name was Margaret McMahon, both Scotch-Irish by birth; department manager; first Secretary of the California Scotch-Irish Society.
- ADAMS, D. P., Nashville, Tenn.
- ANDREWS, JOHN, Steubenville, Jefferson County, O. Born in Ballymena, County Antrim, Ireland; Scotch-Irish parentage; mother's maiden name, McCaughey; wholesale merchant.
- ALLISON, R., 94 West Eight Street, Cincinnati, O.
- ANDREWS, JAMES, Columbia, Tenn.
- ADAIR, WILLIAM, M.D., Canmer, Hart County, Ky. Born at Glasgow, Beaver County, Ky., December 9, 1815; his father, Alexander, born in Chester, S. C., son of William, of Chester, S. C., son of William, who was born in Ireland, 1730, and emigrated to America in 1736; his mother was Elizabeth Were; grandmother on paternal side, Mary Irvine; great-grandmother, Mary Moore; practicing physician; graduate at Transylvania University, Lexington, Ky., in 1836; represented Hart County, Ky., in 1869-70 and 1870-71.
- ACHESON, REV. STUART, A.M., 48 Bleeker Street, Toronto, Canada.
- ARNOLD, ROBERT RUSSELL, Oil City, Pa.
- ADAMS, JOHN, JR., Moyer, Fayette County, Pa.
- ALEXANDER, M. J., Greensburg, Pa.

- AGNEW, JOHN T., Vice-president Continental Bank, New York City.
- ARCHER, JAMES, place of residence, Brooke County, W. Va.; post-office, Steubenville, O. Of Scotch-Irish parentage on both sides; farmer and Justice of the Peace; Vice-president for West Virginia in the Scotch-Irish Society of America.
- ADAIR, COL. G. W., Atlanta, Ga. Vice-president for Georgia in the Scotch-Irish Society of America.
- ANDERSON, JAMES A., Knoxville, Tenn. Born at Grassy Valley, Knox County, Tenn.; mother's maiden name, Armstrong; father's, William Shannon Anderson; and that of his father, James Anderson, who with his parents and a number of brothers and sisters moved from near Lexington, Rockbridge County, Va., in 1801, and settled in Knox County, Tenn.; a portion of his ancestors were from County Down, Ireland, and settled in Virginia about 1726; farmer and merchant.
- ADAMS, ALEXANDER, 1609 Swatara Street, Harrisburg, Pa. Born at Kilmoyle, County Antrim, Ireland; son of Alexander Adams and Margaret (Johnston) Adams.
- ALEXANDER, HUGH, 302 and 304 West Jefferson Street, Louisville, Ky. Born at Coleraine, County Londonderry, Ireland; merchant.
- ADAMS, ADAM GILLESPIE, Nashville, Tenn. Born near Strabane, County Tyrone, Ireland, July 12, 1820, at the old homestead, owned by his ancestors for several generations; his father, David Adams, married Jane Gillespie; both born in Ireland; were members of the Presbyterian Church; his mother was a woman of decided piety, and exercised a marked influence over her children, especially over the subject of this notice; Mr. Adams's first wife, Susan Porterfield, died two years after marriage, and he afterward married Mary Jane Strickler, a woman of marked piety, as was her mother, Sarah Eakin Strickler; Mrs. Adams is still living; also seven of their eight children; Mr. Adams got his business training in Strabane, and at the age of nineteen arrived in Nashville, and has continued there since as a wholesale dry goods and shoe merchant, and is now President of the Equitable Fire Insurance Company; elder in the Presbyterian Church, and superintendent of its Sabbath-schools since 1843; Chairman of the Presbyterian Committee on Sabbath-schools; President of the Board of Directors of Ward's Presbyterian Seminary for young Ladies; Chairman of the Committee of Reception and member of the Board of Directors of the Nashville Centennial Commission; President and Secretary of various turnpikes; Secretary and

Treasurer of the John M. Hill fund of the First Presbyterian Church; Treasurer of the Nashville Bible Society since 1854, and Vice-president for Tennessee in the Scotch-Irish Society of America; the First Presbyterian Church lately established a mission Church and Sabbath-school in the north-western part of Nashville, which is called after his name.

ALEXANDER, WILLIAM HENRY, Box 303, Omaha, Neb. Born at Lisbon, New London County, Conn.; father, Harvey G. Alexander; grandfather, James Alexander; great-grandfather, Joseph Alexander; great-great-grandfather, James Alexander, was one of the founders of Londonderry, William Henry coming over from north of Ireland about 1720; Surveyor of United States Customs, Omaha, Neb.; taught school in Connecticut for three years; left there when twenty-two for the West; superintendent agencies Whitney & Holmes Organ Company eight years, Quincy, Ill.; Alderman two years in Omaha; President Board of Trustees First Congregational Church, Omaha.

BONNER, ROBERT, No. 8 West Fifty-sixth Street, New York City. President and life member of the Scotch-Irish Society of America; born at Londonderry, Ireland, April 24, 1824; came to the United States in 1839; editor of the *New York Ledger* from 1851 until recently. See Appleton's "Cyclopædia of American Biography," Vol. I., page 313.

BARR, WILLIAM PATRICK, Jacksonville, Morgan County, Ill. Born in Wilson County, Tenn.; his father, Rev. Hugh Barr, moved from Wilson to Sumner County, Tenn.; from Tennessee to Alabama in 1820, and from there to Illinois in 1835; his grandfather was Patrick Barr; mother, Katherine Hodge; grandfather, Joseph Hodge; all from North Carolina; Mayor of Jacksonville and Trustee of Illinois Institution for Deaf and Dumb.

BAXTER, ISAAC C., Detroit, Mich.

BRECKINRIDGE, DESHA, 219 East Capitol Street, Washington, D. C. Born at Lexington, Ky.; son of William Campbell Preston Breckinridge and Issa Desha Breckinridge; lawyer.

BLACK, ROBERT T., Scranton, Pa. Born at Ramelton, County Donegal, Ireland; son of Joseph Black and Jane Mary Spencer; bank President and Vice-president and Treasurer of coal company; Director in two banks.

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- BROWN, ROBERT KNOX, Whitinsville, Mass. Born near Coleraine, County Derry, Ireland; Scotch-Irish parentage; accountant; head book-keeper for twenty-five years; Trustee of the Whitinsville Savings Bank.
- BORLAND, DR. JOHN R., Franklin, Venango County, Pa. Born near New Vernon, Mercer County, Pa.; Scotch-Irish on father's side and English on mother's; physician and surgeon; President of Eclectic Medical Society of Pennsylvania one year; Dean of Faculty and Professor of Theory and Practice in Georgia Eclectic Medical College, Atlanta, Ga., session of 1879-80.
- BRYSON, REV. JOHN H., D.D., Huntsville, Ala. Born at Fayetteville, Tenn.; parents, Rev. Henry Bryson, D.D., and Mrs. Hannah Bryson; Presbyterian minister; chaplain; head of the religious department of the Army of the Tennessee, C. S. A.; Moderator of General Assembly of the Presbyterian Church, 1886, at Augusta, Ga.
- BLANTON, REV. LINDSAY HUGHES, D.D., Richmond, Ky. Born in Cumberland County, Va.; son of Joseph and Susan Walker Blanton; mother's family Scotch-Irish; Chancellor of the Central University of Kentucky since 1880; Presbyterian minister; pastor of Versailles, Ky., Salem, Va., and Paris, Ky., Presbyterian Churches.
- BUNN, DR. JAMES MCGIRK, Altoona, Pa.
- BREVARD, CAPT. A. F., Lincolnton, Lincoln County, N. C.
- BILES, DR. WILLIAM P., St. Louis, Mo.
- BROWN, JOSEPH, Ripley, Tippot County, Miss. Born at Marion, Ala.; Scotch-Irish parentage; merchant; superintendent Presbyterian Sunday-school; President of Ripley Y. M. C. A.
- BRANN, JOHN, Elkhart, Ind. Born at Ballenahinch, Rich Hill, County Armagh, Ireland; son of William and Jane Brann; merchant.
- BLAKE, GEORGE MATTHEW, Blake Block, Rockford, Ill. Born at Dansville, N. Y., 1852; son of Z. H. Blake, M.D., of Scotch-Irish extraction, and Louisa Dorr, of New England; lawyer; City Attorney of Rockford, Ill., 1885 and 1886; President of First National Bank of Canton, South Dakota.
- BAYNE, S. G., Riverside Drive, One Hundred and Eighth Street, New York City. Born at Ramelton, County Donegal, Ireland; father, Scotch-Irish; mother, English; educated at the National School at Ramelton; at the Royal Academical Institute, at Belfast, where he remained four years, and at Queen's College, where he attended

Dr. McCosh's lectures; after this entered the service of the great merchant, Sir James Hamilton, at Belfast, and passed through every grade of the business until he became cashier of the house; had charge of a company in suppressing the great riots which occurred at this time; emigrated to the United States in 1869; engaged with varying success in oil operations in Pennsylvania until 1873, when he started on a journey around the world; on board the ship from San Francisco to Japan met with a party of British diplomatists, and, becoming their secretary, saw Japan under most favorable circumstances, the party being entertained by the Emperor and Empress of Japan; continuing the journey, he visited the principal points of interest in China, India, Egypt, the Holy Land, and in Europe; after his return was engaged for some time in oil and machinery business, but for several years has been interested in banking institutions in different parts of the United States; he was married in 1873 to Miss Emily Kelsey, of Belfast, and has four children; he is Vice-president of the Sea Board National Bank, of New York, of which he was one of the incorporators, and an officer in several other banks.

BARCLAY, THOMAS, Steubenville, O. Born at Pittsburg, Pa.; parents, Samuel and Sarah Barclay; retired merchant, and a Director in several banks.

BARKLEY, JOHN, 35 North Peter Street, New Orleans, La. Born in Belfast, Ireland; son of William M. Barkley and Margaret Thompson; merchant.

BELL, JOHN B., No. 16 Sherman Avenue, Allegheny City, Pa. Born in Mercer County, Pa.; both grandfathers Scotch; grandmothers Scotch-Irish; retired from business.

BEGGS, ROBERT, 306 West Twenty-ninth Street, New York City. Born in Ireland of Scotch-Irish parentage; tea and coffee merchant.

BAIRD, THOMAS HARLAN, Monongahela City, Washington County, Pa. Born at Washington, Pa.; Scotch on paternal side; Scotch-Irish on maternal side—Acheson and McCullough; attorney at law; district attorney of Washington County, Pa.

BLAIR, JAMES, Scranton, Pa. Born in Mercer County, New Jersey; Scotch-Irish parentage; banker.

BLACKWOOD, REV. WILLIAM, D.D., LL.D., 1022 Belvidere Terrace, Baltimore, Md., and 1149 South Broad Street, Philadelphia, Pa. Born at Dromard, County Down, Ireland; son of Samuel and

Agnes Blackwood, both Scotch-Irish; besides being a land-holder, his father was extensively engaged in the linen trade, and for sixty years was ruling elder in his native congregation; ordained by the Presbytery of Belfast on February 17, 1835, to the pastoral charge of Holywood, near Belfast; in 1843 was removed to Newcastle on Tyne, in the North of England; there built Trinity Presbyterian Church, and because of that and other services was raised to the Moderator's chair of the Synod, the supreme judicatory of the English Church; in 1850 was settled in the First Presbyterian Church, Philadelphia; after forty years labor in that charge, demitted the pastorate, and now holds the position of Pastor Emeritus.

BRECKINRIDGE, WILLIAM C. P., Lexington, Ky. Born in Baltimore, Md.; son of Robert Jefferson Breckinridge and Ann Sophonisba Preston; grandson of John Breckinridge and Mary Hopkins Cabell; great-grandson of Robert Breckinridge and Lettice Preston; Robert Breckinridge, son of Alexander Breckinridge, an emigrant from Ireland; Lettice Preston, daughter of John Preston, an emigrant from Ireland; Alexander Breckinridge was descended from the Breckinridges of Ayrshire, Scotland; John Preston from a soldier of Londonderry; Mary Hopkins Cabell was the daughter of Joseph Cabell and Elizabeth Hopkins; Joseph Cabell was the son of Dr. William Cabell, an immigrant from England; Elizabeth Hopkins was the daughter of Dr. Arthur Hopkins, an immigrant from Ireland; grandson of Francis Preston and Sarah Buchanan Campbell; great-grandson of William Preston and Susanna Smith; William Preston was the brother of Lettice Preston and son of John Preston; Sarah Buchanan Campbell was the daughter of William Campbell and Elizabeth Henry; William Campbell was descended from the Campbells and Buchanans of Scotland; Elizabeth Henry was the sister of Patrick Henry and the daughter of the emigrant John Henry, of Aberdeen, Scotland, and Sarah Winston; lawyer; colonel of cavalry C. S. A.; Member of Congress from Kentucky.

BARRINGER, GEN. RUFUS, Charlotte, N. C. Born in Cabarrus County, N. C.; son of Paul Barringer and wife, Elizabeth Brandon; German, English, and Scotch-Irish descent; retired lawyer; twice in State Legislature; in State Constitutional Convention of 1875; and brigadier-general of cavalry in late war.

BREADNER, J. T., Port Henry, N. Y. Born at Keady, Armagh County, Ireland; son of Thomas Breadner and Rebecca Dickson;

his ancestors were with the men of Enniskillen in 1688; his great great-grandfather was a commissioned officer in the army of William of Orange, and fought under him in the battle of the Boyne; plumber.

BRIGGS, CAPT. JOSEPH B., Russellville, Ky. Born in Franklin, Tenn., November 20, 1842; son of Isaac Wilson Briggs and Dorothy Madison Bennett; banker; major and assistant quartermaster of Forrest's Cavalry, Confederate States Army.

BRUCE, HELM, Louisville, Ky. Secretary of the Kentucky Scotch-Irish Society; member of the Executive Committee of the Scotch-Irish Society of America; lawyer.

BLAIR, SAMUEL S., Tyrone, Pa. Born in Esterton, Dauphin County, Pa.; his grandfather, John Blair, came to the United States when ten or twelve years old, located with his parents in Lancaster County, Pa., where he married a Miss Greer; there were born as the result of this marriage John, Samuel, William, Joseph, James, and five daughters; he was the son of Samuel; railroad superintendent; division superintendent of the N. C. Railroad, Baltimore, Md.; division superintendent P. R. R., Tyrone, Blair County, Pa.

COWAN, GEORGE L., Franklin, Tenn.

CALHOUN, JAMES R., 1427 Christian Street, Philadelphia, Pa. Born at Philadelphia, Pa.; son of Ezra and Mary A. Calhoun; clerk in Mayor's office.

CASADY, HON. PHINEAS McCRAY, Des Moines, Iowa. Vice-president for Iowa in the Scotch-Irish Society of America; born at Connersville, Fayette County, Ind.; son of Simon Casady and Jemima McCray; President Des Moines Savings Bank; State Senator for four years in the Iowa Legislature; judge of the Fifth Judicial District, Iowa; receiver of public moneys for the Fort Des Moines Land District of Iowa; Regent of the State University, Iowa, for four years.

CREIGH, THOMAS ALFRED, 1505 Farnam Street, Omaha, Neb. Born at Mercersburg, Franklin County, Pa.; son of Rev. Thomas Creigh, D.D., and Jane McLelland Grubb Creigh, both born in Pennsylvania; President of the O. F. Davis Real Estate and Loan Company.

CASTLES, WILLIAM HARPER, Kingsland, Bergen County, N. J. Born at Newark, N. J.; son of Thomas Castles, Trumbridge, near Lisburn, Ireland, and Elizabeth Harper, Middletown, Armagh, Ireland; accountant and attorney.

CLARK, DR. ROWAN, Tyrone, Pa.

- CALHOUN, HON. DAVID SAMUEL, Hartford, Conn. Born at Coventry, Tolland County, Conn.; son of George Albion Calhoun, D.D., of Scotch-Irish parentage, and Betsy Scoville; judge of the Court of Common Pleas; State Senator, two terms; judge of the Probate Court, twelve years; judge of Court of Common Pleas, thirteen years.
- COOKE, GEORGE, St. Joseph, Mo. Born at Ramelton, County Donegal, Ireland, of Scotch-Irish parentage, merchant.
- CASADY, J. N., Council Bluffs, Iowa.
- CAMPBELL, JOHN F., Nashville, Davidson County, Tenn. Born near Ramelton, County Donegal, Ireland; son of John Campbell and Martha Lytle; manufacturer; Secretary and Treasurer Nashville Cotton Seed Oil Company.
- CRAIGHEAD, REV. JAMES GEDDES, D.D., 1223 Eleventh Street, Washington, D. C. Born near Carlisle, Pa.; son of William Craighead and Hetty Weakley; Presbyterian minister; editor of *New York Evangelist*; Secretary of the Presbyterian Historical Society; now dean of theological department Howard University, Washington, D. C.
- CARRICK, DR. ANTHONY LAWLESS, 154 Broadway, Cincinnati, O. Born at Ennis, County Clare, Ireland; Scotch-Irish and English parentage; physician; surgeon U. S. A. for four years.
- CALDWELL, HENRY, 409 West Fourth Street, Cincinnati, O.
- CALDWELL, H. M., Bruin, Butler County, Pa.
- CRAIG, DR. ALEX., Columbia, Pa.
- CORNICK, TULLY R., SR., 121 State Street, Knoxville, Tenn. Born at Salisbury Plains, Princess Anne County, Va.; Scotch-Irish through his mother, daughter of James Simpson, a Scotch-Irishman, born at Mony-Mone, Ireland; English on father's side; ancestors emigrated in seventeenth century; member of Missouri Legislature 1850-51.
- CALDWELL, RICHARD, Salisbury Mills, Orange County, N. Y. Born at Salisbury Mills, N. Y.; son of Andrew Caldwell, Ballymore, Ireland, Province of Ulster, and Harriet Brewster, Rockland County, N. Y.; farmer; postmaster, twenty years; justice of the peace, twenty-four years; Commissioner United States Deposit Fund in New York State, twelve years.
- CROOKS, PROF. G. R., Drew Theological Seminary, Madison, N. J.
- CALDWELL, JOHN DAY, 233 West Fourth Street, Cincinnati, O.
- CRAWFORD, W. A., Winchester, Va.

CARPENTER, J. McF., Pittsburg, Pa.

CLARK, WILLIAM P., Mansfield, O. Born at Newbliss, Monaghan County, Ireland; parents Scotch-Irish Presbyterians; Secretary Mansfield Insurance Company; Director in bank and building and loan association; elder in Reformed Presbyterian Church.

CHAMBERS, ANDREW ALLEN, Freehold, Monmouth County, N. J. Born at Piqua, O.; attorney at law and Principal of the Freehold Institute.

COX, FREDERICK WARREN, M.D., Vermillion, Clay County, S. D. Born at Upper Stewracke, Colchester County, Nova Scotia, Canada; great-grandparents Cox born in Ulster, Ireland; great-grandparents Creelman born in Province of Ulster, Ireland; emigrated to Nova Scotia, where his parents still reside; physieian; coroner of Clay County, S. D.; Superintendent Board of Health for Clay County, S. D.

CAMPBELL, LEMUEL RUSSELL, Nashville, Tenn.

CRAWFORD, JOSEPH S., 2431 Sepviva Street, Philadelphia, Pa. Born in County Monaghan, Ireland; father and mother both Irish; their ancestors originally, on both sides, from Ayrshire, Seotland; Assistant Superintendent Money Order Division; postmaster at Philadelphia, Pa.

CAMPBELL, JUDGE EDWARD, Uniontown, Fayette County, Pa. Born at Uniontown, Fayette County, July 24, 1838; his father was Hugh Campbell, born in Uniontown, Pa.; his mother, Rachel Broom Lyon, born in Baltimore, Md.; his grandfather, Benjamin Campbell, of Chester County, Pa.; grandmother, Mary Adair, of Cookstown, Ireland; attorney-at-law; private soldier, second lieutenant, first lieutenant, captain, major, and lieutenant-colonel of the Eighty-fifth Pennsylvania Volunteer Regiment; three and one-half years in the war; presiding judge of the Fourteenth Judicial District of Pennsylvania for nine months by appointment of Gov. Hartranft in 1873 on death of Judge S. A. Gilmore.

CROMEY, WILLIAM, 112 East College Street, Louisville, Ky. Born at Dromore, County Down, Ireland; grandfather, Scotch; grandmother, Irish; fire insurance agent.

CALDWELL, JAMES THOMAS, Burdick, Taylor County, Ky. Born in Taylor County, Ky.; descended from the Scotch-Irish of the valley of Virginia, Augusta County; farmer.

CALDWELL, REV. ROBERT ERNEST, 1426 East Broadway, Louisville, Ky. Born at Greensboro, N. C.; son of Walter P. Caldwell, of Greensboro, N. C., who was the son of Rev. Samuel Craighead

Caldwell, of Mecklenburg; who was the son of Rev. David Caldwell, D.D., of Guilford; through his mother related to the Doaks of North Carolina and Tennessee, and to the Gillespies; through his father's mother related to the Lindsays; through his grandfather's mother related to the Craigheads; Presbyterian minister; pastor of the Highland Presbyterian Church, Louisville, Ky.

CAMPBELL, GOV. JAMES E., Columbus, O. Born at Middletown, O., July 7, 1843; Scotch-Irish descent on his father's side; English on mother's; lawyer; Member of Congress and Governor of Ohio.

CRAWFORD, JOHN A., 395 River Avenue, Pittsburg, Pa.

CUTCHEON, HON. BYRON M., Grand Rapids, Kent County, Mich. Born at Pembroke, N. H.; son of James M. Cutcheon, Pembroke, N. H., and Hannah Tripp, Epsom, N. H.; form of name until present generation, "McCutcheon;" lawyer; Member of Congress from 1883 to 1891; see Congressional directory for other positions held; at present member of the United States Board of Ordnance and Fortification.

CAMPBELL, CHARLES, Ironton, Lawrence County, O. Born at Ironton, O.; Scotch-Irish parentage; iron manufacturer.

CARLISLE, WILLIAM SMYTH, 405 Classon Avenue, Brooklyn, N. Y. Born at Kells, County Antrim, Ireland; Scotch descent of the seventh generation from Scotland; tea and coffee merchant.

DINSMORE, REV. JOHN WALKER, D.D., 289 South Tenth Street, San Jose, Cal. Born in Washington County, Pa.; son of William Dinsmore and Rebecca Anderson, both Scotch-Irish; Presbyterian minister; pastor Presbyterian Church, Bloomington, Ill.; Director McCormick Theological Seminary; member General Assembly's Board of Aid for Colleges; Moderator of Synod of Illinois; visitor United States Naval Academy; member of the Executive Committee of the Scotch-Irish Society of America.

DOLAND, ARTHUR W., Spokane Drug Co., Spokane, Washington. Born at Manchester, N. H.; Scotch-Irish descent on both sides; wholesale druggist.

DICKSON, ALEXANDER WALKER, Scranton, Pa. Born at Philadelphia, Pa.; son of James Reid Dickson and Caroline Stuart Dickson; manager of the Weston Mill Company; Treasurer Scranton Board of Trade; elder First Presbyterian Church; superintendent Sabbath-school; Vice-president Lackawanna Institute of History and Science.

DORAN, PETER, Grand Rapids, Mich. Born at London, Canada; son of John Doran and Susan McClory, who were born in County

Down, Ireland; lawyer; Chairman of Democratic Committee of Grand Rapids.

DRUMMOND, HON. JOSIAH HAYDEN, Portland, Me. Born at Winslow, Me.; son of Clark Drummond and Cynthia Blackwell; lawyer; representative in Legislature from Waterville in 1857-58; from Portland in 1869; Speaker in 1858-59; Senator from Kennebec County in 1860; attorney-general of the State from 1860 to 1864, four terms.

DECKER, ONEAR S., Box 1064, Pittsburg, Pa.

DAKE, MRS. ELIZABETH CHURCH, 216 Vine Street, Nashville, Tenn. Born at Pittsburg, Pa.; father, Dr. William Church, a leading physician of Pittsburg, Pa., was born at Coleraine, Ireland; mother, Elizabeth Taggart Church, born in North Ireland; wife of Dr. J. P. Dake, and mother of five children; manager of Protestant Orphan Asylum, and of the Woman's Mission Home, Nashville, Tenn.

DONEHOO, REV. E. R., 226 South Main Street, Pittsburg, Pa. Born at Washington, Pa.; father, Rev. James Donehoo, brought when an infant from County Armagh, Ireland, to Western Pennsylvania; mother born in Washington, Pa.; pastor of the Eighth Presbyterian Church, Pittsburg, Pa., for twenty years; Vice-president of Allegheny County Prison Society; Secretary of Presbyterian Union of Pittsburg; general agent for improvement of the poor for the last ten years.

DOHERTY, WILLIAM WISNER, 27 School Street, Boston, Mass. Born in Boston, Mass.; parents, Ross and Sarah Doherty, Scotch-Irish Presbyterians and natives of Muff, County of Derry, Ireland; counselor at law; assistant district attorney for Suffolk District, Mass.

DICKSON, MISS CAROLINE STUART, 616 Quincey Avenue, Scranton, Pa. Born at Scranton, Pa.; daughter of Alexander W. and Louisa C. Dickson; President of the Young Ladies' Society of the Presbyterian Church.

- DUNLAP, DR. FAYETTE, Danville, Ky. Born at Danville, Boyle County, Ky.; father Scotch, mother English; surgeon and physician.
- DICKINSON, HON. JACOB MCGAVOCK, Nashville, Tenn. Born in Columbus, Miss.; lawyer.
- DALZELL, HON. JOHN, Pittsburg, Pa. Born in New York City; parents came from County Down, Ireland, near Belfast; lawyer; member of Congress.
- DUNLAP, CHARLES O'NEAL, M.D., Athens, O. Born at Pontiac, Mich., 1856; son of Samuel Dunlap, born at Chillicothe, O., son of Joseph Dunlap, born in Seneca County, N. Y., son of John Dunlap, whose father was a Scotchman from the West End of the Grampian Hills, and whose mother was Sarah Gillespie, born in County Derry, 1722; John Dunlap was born in County Tyrone, Ireland, in 1718, and emigrated to this country in 1742; all these ancestors were Presbyterians; Dr. Dunlap's mother was of the German family, Kaler, and his paternal grandmother, O'Neal, of Irish extraction; assistant physician of the Athens (Ohio) Asylum for Insane since 1887; captain of company in the Ohio National Guard during 1883 and 1884, and was with his company in the suppression of the Cincinnati riot in 1884; has been surgeon in the Ohio National Guard, and has been member of the Ohio Medical Society since 1881.
- DAVIESON, HENRY J., JR., 45 Broadway, N. Y.
- DOUGLASS, HOWARD, Cincinnati, O. Born at Cincinnati July 21, 1846; attorney; President Board of Education; Work-house Director, and of public library of Cincinnati; Vice-president Board of Trade.
- ELDER, JOSHUA REED, Harrisburg, Dauphin County, Pa. Born near Harrisburg, Swatara Township, Dauphin County, Pa.; son of Joshua Elder and Eleanor W. Sherer; farmer.
- EAGLESON, JOHN GEDDES, 750 Market Street, San Francisco, Cal. Born in County Tyrone, Ireland; parentage, English on father's side and Scotch-Irish on mother's; wholesale merchant.
- EVANS, COL. H. G., Columbia, Tenn.
- ELWYN, REV. ALFRED LANGDON, 1422 Walnut Street, Philadelphia, Pa. Born at Philadelphia; son of Alfred W. L. and Mary M. Elwyn; clergyman.
- ECHOLS, COL. J. W., Atlanta, Ga. Member Executive Committee Scotch-Irish Society of America.
- EWING, W. R., National Tube Works, Pittsburg, Pa.

EWING, DR. CICERO MENDAL, Tyrone, Blair County, Pa.

EWING, JUDGE THOMAS, Pittsburg, Pa.

EVANS, THOMAS GRIER, 49 Nassau Street, New York City. Born at Kingston, Ulster County, N. Y.; parents, James Sidney Evans and Mary (Dewitt) Evans; lawyer; Secretary of the Genealogical and Biographical Society of New York City.

EAKIN, JOHN HILL, Nashville, Tenn. Born at Nashville, Tenn.; grandson of John Eakin, County Derry, Ireland; cashier Union Bank and Trust Company; President Bon Air Coal, Land, and Lumber Company; President Mammoth Cave Railroad Company.

EVANS, SAMUEL, 432 Locust Street, Columbia, Pa. For genealogical and biographical sketch see Part II., page 242.

ECCLES, REV. ROBERT KERR, Salem, O.

EWING, HON. NATHANIEL, Uniontown, Fayette County, Pa. Born at Uniontown, Fayette County, Pa.; Scotch-Irish parentage on both sides, with an admixture of Welsh on mother's side; lawyer; judge fourteenth judicial district of Pennsylvania.

ELDER, MISS MARGARETTA S., 26 East Vermont Street, Indianapolis, Ind. Born at Indianapolis, Ind.; father was John Elder, son of Samuel, son of John, son of Robert, born in Scotland, 1679, emigrated to America from Lough Neagh, Ireland, 1730; located near Harrisburg, Pa.; mother was Jane Henderson Ritchie, only daughter of John and Margaret Ritchie, whose ancestors were also Scotch-Irish.

FLOYD, A. C., Columbia, Tenn. Secretary of Scotch-Irish Society of America; born in Granville County, N. C.; son of John W. and Margaret (Campbell) Floyd; lawyer.

FRIERSON, LUCIUS, Columbia, Tenn. Treasurer of the Scotch-Irish Society of America; banker, cashier of the Columbia Banking Company.

FLEMING, JUDGE WILLIAM STUART, Columbia, Tenn. Born near Columbia, Tenn., 1816; parents born in Williamsburg District, S. C.; mother's maiden name, Armstrong; lawyer, licensed in 1842; graduated at Yale College, in 1838; held the office of City Attorney; twice elected Chancellor for terms of eight years each; his family connection, or at least much of it, appears in the volume containing the proceedings of the First Scotch-Irish Congress, held at Columbia, Tenn., May, 1889.

FREY, GEORGE HENRY, Springfield, O. Born at Philadelphia, Jefferson County, N. Y.; Swiss descent on his father's side;

Scotch-Irish on side of mother, who was a Miss Calhoun; his grandfather, Andrew Calhoun, was a native of Ulster; the Frey family was one of the earliest of the whites who settled in the Mohawk Valley, N. Y., near Palatine Bridge; settled there in 1688; the old homestead is still held in the family; owner and operator of a stone quarry in Springfield; Director in Second National Bank; Director in Ohio Southern Railroad Company; President of Cincinnati and Sandusky Telegraph Company; President of Ohio Southern Railroad Company; President of Board of Water Works, city of Springfield; County Commissioner; and charter member of the Scotch-Irish Society of America.

FOSTER, THOMAS, 112 Broadway, Cincinnati, O.

FERGUSON, EDWARD ALEXANDER, Fourth and Main Sts., Cincinnati, O.

FLOWERS, GEORGE W., 110 Diamond Street, Pittsburg, Pa.

FOSTER, HON. MORRISON, Allegheny City, Pa. Born at Pittsburg, Pa.; son of William Barclay Foster, from Berkeley County, Va., and Eliza Clayland, from Eastern Shore, Md.; brother of Stephen Foster, deceased, the celebrated composer of popular songs; coal operator; Senator from Forty-second District of Pennsylvania; and Manager of the Reform School, Morgantown, Pa.

FERGUSON, REV. ROBERT GRACEY, New Wilmington, Pa. Born in Franklin County, Pa.; father, James Ferguson; mother, Mary A. Doyle; minister of the United Presbyterian Church; President of Westminster College, six years.

FULTON, MRS. ANN, Johnstown, Pa.

FULTON, MISS ANNIE, Johnstown, Pa.

FREW, JOHN, 25 and 27 Fourteenth Street, Wheeling, W. Va. Born in County Antrim, Ireland; son of Alexander and Esther Scott Frew; publisher and half-owner of *Daily Intelligencer*; member City Council; member of Board of County Commissioners; delegate at large to Republican National Convention, 1889; Director in Exchange Bank of Wheeling.

FULTON, JOHN, Johnstown, Pa. Born at Drumard, County Tyrone, Ireland; ancestors on father's side, Lowland Scotch; on mother's side, McKeown, Highland Scotch; General Manager Cambria Iron Company; superintendent of works on completion of North Branch Canal, 1848 to 1852; assistant engineer Barclay Railroad, 1852 to 1854; resident civil and mining engineer Huntingdon and Broad Top Railroad, 1855 to 1874; chief engineer Bedford and Bridgeport Railroad, under Pennsylvania Railroad Company, 1870 to 1873; general mining engineer Cambria Iron Company,

1874 to 1887; General Superintendent, 1887-88; General Manager, 1888 to —; member American Institute Mining Engineers; American Philosophical Society, Philadelphia; author of "Physical properties of Coke for Blast Furnace Use."

FLEMING, J. PRESSLEY, 108 Fourth Avenue, Pittsburg, Pa.

FULLERTON, HUGH STUART, M.D., Hillsboro, Highland County, O. Born at South Salem, Ross County, O.; son of Rev. Hugh Stuart Fullerton and Dorothy Boiles Fullerton; physician; first lieutenant Ohio Volunteer Artillery, U. S. A.; assistant physician Central Ohio Insane Asylum, Columbus, O.; member of Board of Education, Hillsboro; received the degree of A.M. at Miami University, Oxford, O., 1862; M.D. Ohio Medical College, Cincinnati, O., 1866.

GIBSON, THOMAS, Nashville, Tenn.

GRAY, M. L., 3756 Tindell Avenue, St. Louis, Mo.

GRAY, WILLIAM KYLE, 21 Cabinet Street, Allegheny, Pa.

GRAHAM, DR. GEORGE, Charlotte, N. C.

GILLESPIE, MRS. JOHN, 1332 South Broad Street, Philadelphia, Pa.

Born in Philadelphia, Pa.; daughter of James Kirkpatrick and Rebecca Armstrong, of County Fermanagh, Ireland.

GRAHAM, MISS ELIZABETH, 842 Sixth Street, Louisville, Ky. Born in Province of Ulster, County Tyrone, Ireland; Church-member for fifty-six years; devoted attention to Sunday-school and Mission work; Sunday-school teacher fifty-three years.

GRAHAM, AUGUSTUS WASHINGTON, Oxford, Granville County, N. C.

Born in Hillsboro, Orange County, N. C.; seventh son of Hon. William A. Graham, son of Gen. Joseph Graham, son of James Graham, who came from County Down, Ireland; mother was Susan Washington, daughter of John Washington, of Kingston and New Berne, N. C.; lawyer; Secretary of Boundary-line Commission between Maryland and Virginia, 1875-76; State Senator, 1885.

GRAHAM, HON. GEORGE SCOTT, Bullitt Building, Philadelphia, Pa.

Born in Philadelphia; son of James Graham and Sarah J. Graham, maiden name Scott, both of County Down, Ireland; lawyer; member of Select Council from January, 1878, to January,

1881; resigned to take office of District Attorney of Philadelphia (*i. e.*, prosecutor of the pleas), which office he has held ever since, having been re-elected three times, twice by a unanimous vote of both parties; professor of criminal law in University of Pennsylvania; Past Grand Commander of Knights Templar of Pennsylvania; elder in the Presbyterian Church.

GIVEN, DR. A., 1403 West Jefferson Street, Louisville, Ky. Born at Warm Springs, Bath County, Va.; grandfather was an Irishman; grandmother, Scotch; physician.

GIVEN, MRS. CAROLINE TURNBULL, 1403 West Jefferson Street, Louisville, Ky. Born at Monterey, Highland County, Va.; maternal grandfather, Scotch; paternal grandfather, Irish.

GROVES, THOMAS PORTER, Hendersonville, Sumner County, Tenn. Born in Robertson County, Tenn.; son of Wiley Groves and Leah West; farmer.

GUILD, MRS. MARY STILES PAUL, 120 Johnson Street, Lynn, Essex County, Mass. Born at Hanover, N. H., January 26, 1830; daughter of Bela and Mary (Briggs) Paul; descended on paternal side from William Strowbridge and Margaret Henry, Scotch emigrants from the north of Ireland; and William Strowbridge, Jr., and Sarah Montgomery Morrison; housekeeper.

HALL, REV. DR. JOHN, New York City, 712 Fifth Avenue; Vice-President for New York in the Scotch-Irish Society of America. Born in County Armagh, Ireland; both parents of Scottish families settled in Ulster; Presbyterian minister; was Commissioner of National Education in Ireland; now Chancellor of the University of the city of New York; see Appleton's "Cyclopædia of American Biography," Vol. III., page 42.

HENRY, WILLIAM WIRT, LL.D., Richmond, Va.; Vice-president for Virginia in the Scotch-Irish Society of America. Born at Red Hill, Charlotte County, Va.; son of John Henry and Elvira McClelland; lawyer; member of the House of Delegates and Senate of Virginia; Vice-president of the Virginia Historical Society; President of the Scotch-Irish Society of Virginia.

HERRON, COL. W. A., Pittsburg, Pa. Life member of the Scotch-Irish Society of America; born at Pittsburg; leading real estate man of Pittsburg; a director in a number of charitable and educational institutions, and prominent in all public enterprises.

HOLMES, WILLIAM, 10 and 12 Wood Street, Pittsburg, Pa.

HARBISON, SAMUEL P., Twenty-second and Railroad Streets, Pittsburg, Pa.

HAYES, W. M. W., Franklin, Venango County, Pa.

HARDIE, WILLIAM TIPTON, 229 Jackson Avenue, New Orleans, La. Born at Talladega, Ala.; parents, John Hardie, born in Scotland, and Mary Meade Hall, born in Virginia; merchant; elder in First Presbyterian Church, New Orleans.

HUNTER, REV. C. J., D.D., North East, Pennsylvania.

HUNTER, WILLIAM HENRY, Steubenville, Jefferson County, O. Born at Cadiz, Harrison County, O.; his father, Joseph R., was born in Westmoreland County, Pa., May, 1804, son of James, born in same county, 1777, whose father was born in Ulster and settled in Fauquier County, Va.; his mother, Letitia McFadden, was born in Coothill, County Cavan, Ireland, daughter of Samuel McFadden and Lydia Stafford; Samuel was the son of George McFadden and Isabella McIntosh, daughter of Sir James McIntosh; editor and proprietor of the *Steubenville Gazette*, in connection with Henry Hunter McFadden; Democratic candidate for presidential elector on ticket with Cleveland and Thurman; Vice-president for Ohio in the Scotch-Irish Society of America.

HOWARD, J. B., 824 Warren Street, Chicago, Ill. Born at Carrickfergus, County Antrim, Ireland; father and mother born at Carrickfergus; James Boyett, a relative on his mother's side, was Mayor of Carrickfergus in 1606 and 1608; gas engineer.

HOUSTON, WILLIAM PAXTON, Lexington, Va. Born at Lexington, Rockbridge County, Va.; son of Rev. Samuel Rutherford Houston, D.D., and Margaret Parks Paxton Houston; lawyer; judge County Court of Rockbridge County, Va.

HUMPHRIES, PROF. DAVID CARLISLE, Lexington, Va. Born in Wythe County, Va.; parents, William Finley Humphries, M.D., and Bettie McFarland, both Scotch-Irish, and came from Augusta County, Va.; Professor of Applied Mathematics, Washington and Lee University; member of the St. Louis Academy of Science.

HOUSTON, JAMES W., 436 Lincoln Avenue, Pittsburg, Pa. Born at Garragh, County Derry, Ireland; wholesale grocer.

HAYS, JOHN, Carlisle, Cumberland County, Pa. Born at Carlisle, Pa.; parents were John and Ellen (Blaine) Hays, both born in Cumberland, Pa.; lawyer; President of the Carlisle Deposit Bank since 1874.

HOGAN, JOHN P., Salem, Columbiana County, O. Born September 10, 1826, in Liverpool, England; his father was Irish, from Limerick; mother, Scotch-Irish, descended from the Douglasses, of Scotland; his parents came to America when he was four years

- old; manufacturer; City Treasurer and member of School Board, Salem, O.
- HAMMOND, A. J., Cadiz, Harrison County, O. Born at Cadiz; parentage, Scotch-Irish; merchant.
- HARBISON, JACOB, Charleston, Ind. Born in Jefferson County, Ky.; son of Alexander Harbison, a native of County Down, Ireland; farmer.
- HOTCHKISS, JED, "The Oaks," 346 East Beverly Street, Staunton, Va.; consulting mining engineer.
- HARKNESS, WILLIAM GLASGOW, No. 18 North Compton Avenue, St. Louis, Mo. Born in Jacksonville, Ill.; son of James Harkness, born in Oritor, County Tyrone, Ireland, and Margaret Glasgow, born in Moneymone, County Derry, Ireland; great-great-grandfather and mother on both sides were born in Scotland; Secretary Arkansas Land Company.
- HAMILTON, A. C., Temple, Tex.
- HENDERSON, MATTHEW, Nashville, Tenn.
- HOUSTON, REV. SAMUEL, Kingston, Ontario, Canada. Born at Belaghy, County Antrim, Ireland; son of John Houston, farmer, long an elder of the congregation of Killymonis, and Jane Heaney, daughter of Hugh Heaney, of Ballylig; minister; ordained in Calvin Church, St. John, New Brunswick, January, 1869, where he ministered nearly five years; then for a year and a half in Raisin, Mich.; returned to Canada in 1876, and was for nearly seven years pastor at Bathurst, New Brunswick; for past eight years has been in charge of Cooke's Church (Presbyterian), Kingston.
- HUNTER, W. HUGH, Dallas, Texas. Principal mover in the organization of the Scotch-Irish Society of Atlanta, and its first Secretary; member of the Executive Committee of the Scotch-Irish Society of America.
- IRVINE, MISS FLORENCE, Columbia, Tenn. Born at Columbia, Tenn., of Scotch-Irish parentage; an active and efficient worker in the arrangements for the first Scotch-Irish Congress.
- JOHNSON, J. F., Birmingham, Ala. First Vice-president at Large in the Scotch-Irish Society of America.
- JOHNSON, WILLIAM PRESTON, New Orleans, La. Vice-president for Louisiana in the Scotch-Irish Society of America; born at Louisville, Ky., January 5, 1831; son of Gen. Albert Sidney and Henrietta Preston Johnson; President of Tulane University; colonel in the Confederate Army.

JOYCE, EDWARD IRVIN, Columbia, Tenn. Born at Shepherdsville, Ky.; Scotch-Irish parentage; Southern Agent of William Mann Company, of Philadelphia and New York.

JOHNSTON, COL. WILLIAM, Charlotte, N. C. Member of Executive Committee in the Scotch-Irish Society of America.

JOHNSON, RICHARD VAN EMAN, Canonsburg, Washington County, Pa. Born near Canonsburg, Pa., September 23, 1841; parents, John Johnson and Rebecca Van Eman; farmer and surveyor; member of the State House of Representatives, 1885; Director in the Citizen's Bank, Washington, Pa.; elder in the Presbyterian Church at Canonsburg, Pa., and Director in the Pennsylvania Reform School, at Morganza, Pa.

JACKSON, T. WOOLCOT, Newark, N. J.

JEWETT, HON. CHARLES L., New Albany, Ind. Born in Hanover, Ind.; lawyer; district attorney Fourth Indiana District; prosecuting attorney Fifth Indiana Circuit; member Indiana Legislature; Speaker Indiana House of Representatives; Chairman Democratic State Committee since May, 1888; Chairman Democratic State Executive Committee since May, 1888.

JOHNSON, JAMES NICHOL, 383 Pennsylvania Street, Buffalo, N. Y. Born at Ardee, Newton Cunningham, County Donegal, Ireland; father, Scotch-Irish, and his ancestors also Scotch-Irish for several generations; mother, Scotch, a native of Haddington, Scotland; father's mother, Margaret Irvine, a native of Strabane, County Tyrone, Ireland.

JOHNSTON, STEPHEN, Piqua, O. Born at Piqua, O.; father's birth-place, Enniskillen, Ireland; attorney-at-law.

JOHNSTON, ANDREW MCKENZIE, Santa Cruz, Santa Cruz County, Cal. Born at Cookstown, County Tyrone, Ireland; son of John Johnston and Sarah Ann Hall, both Scotch-Irish; ancestors were engaged in the defense of Derry; merchant; elder in Presbyterian Church.

KELLEY, REV. DAVID CAMPBELL, Leeville, Tenn. Born at Leeville, Wilson County, Tenn.; his parents were John Kelley, son of Dennis Kelley, soldier of the Revolution, and Margaret Lavinia Kelley, daughter of Col. David Campbell and Jane Montgomery; minister of the gospel; Secretary and Treasurer of Board of Missions M. E. Church, South; colonel of cavalry C. S. A.; member of Board of Trust and projector of Vanderbilt University; projector and President of Board of Trust of Nashville College for Young

Ladies; four times a member of the General Conference M. E. Church, South.

KINKADE, SAMUEL, Nashville, Tenn.

KIDNEY, JAMES, 119 to 121 East Second Street, Cincinnati, O.

KERR, SAMUEL GRIFFITH, 408 Lackawanna Avenue, Scranton, Pa.
Born at Muckcross, near Donegal, County Donegal, Ireland; son of John and Sarah (Griffith) Kerr; merchant.

KENNEDY, G. C., Lancaster, Pa.

KIRKPATRICK, REV. ADRIAN FRAZIER, Freeport, Armstrong County, Pa. Born at Decatur, Brown County, O.; father was of Scotch-Irish Kentucky stock, mother from Virginia; clergyman.

KERR, FRANK H., Steubenville, O.

KEARNEY, PETER, Prescott, Ariz. Born in Ireland; of the Cashel family; telegrapher.

KNOTT, J. PROCTOR, Lebanon, Ky. His paternal ancestors were of Danish origin and lived in Northumberland, England, whence his grandfather's grandfather, Rev. Thomas Knott, emigrated at a very early day; his only son, Rev. Thomas Percy Knott, married Jane Hart, and his only son, Thomas Percy Knott, married Fanny Ray; on his mother's side is of pure Scotch-Irish extraction; his father, Joseph Percy Knott, married Maria Irvine McElroy; her grandfather's father, James McElroy, and her grandmother's father, Rev. John Irvine, both of whose ancestors were from Scotland, emigrated with their families from Ulster Province on the ship "George and Anne" in 1729 or 1730; her grandfather, Samuel McElroy (son of James), came over with his father, and on reaching man's estate married Mary Irvine (daughter of John), who had been his playmate on the passage over; her father, William E. McElroy (son of Samuel and Mary), married Keturah Cleland; Keturah Cleland's father, Philip Cleland, married a Richards, of Scotch-Irish extraction, and his father, Dr. Thomas Cleland, and his mother were Scotch-Irish emigrants, who settled in Virginia in 1732.

KERR, SAMUEL, Recorder's Office, Chicago, Ill. Born in Sligo County, Ireland; son of Samuel Kerr and Ann (Cunningham) Kerr, all Scotch-Irish Presbyterians of Sligo County; his mother was Rebecca (Young) Kerr, whose mother was a Dennison, from Paisley, Scotland; the Youngs were Episcopalians; two brothers of his paternal grandfather emigrated to the United States in the early part of this century, and settled in Cincinnati, O.; Mr. Kerr

himself came to this country in 1864, and has lived in Chicago most of the time since; he has been clerk in the Recorder's Office for nineteen years; before that, was four years in the employ of the Chicago and North-western Railway.

LOGAN, REV. SAMUEL C., D.D., Scranton, Pa.

LEE, JUDGE JOHN M., Nashville, Tenn.

LOAN, THOMAS, Evaline Avenue, East End, Pittsburg, Pa.

LYLE, REV. SAMUEL B. D., Hamilton, Ontario.

LATIMER, JAMES WILLIAM, York, Pa. Born at West Philadelphia, Pa., June 24, 1836; Scotch-Irish parentage; paternal grandmother descended from an English Episcopal family (Bartow) and a French Huguenot family (Beneget); lawyer; in 1885 elected law judge of the Nineteenth Judicial District of Pennsylvania, composed of the county of York, which office he still holds.

LAMBERTON, W. R., Pelham Manor, New York City. Born at Warrington, Fla.; father, Scotch-Irish descent; mother, English and French; lawyer; holds several local offices and a number in railroad companies.

LAMBERTON, CHARLES LYTLE, 46 West Twenty-second Street, New York City. Born at Carlisle, Cumberland County, Pa.; his ancestors all Scotch-Irish, who emigrated from Ireland about 1748, and settled in the Cumberland Valley; son of Maj. Robert Lambertton and Mary Harkness; paternal grandparents, Gen. James Lambertton, who emigrated from County Derry, Ireland, and Janet McKeehan; maternal grandparents, William Harkness, emigrant from Ireland, and Priscilla Lytle, a native of Pennsylvania; lawyer; formerly Senator of Pennsylvania, and a member of Governor's staff; delegate to National Democratic Convention in 1864 and 1872; fellow of the American Geographical Society.

LITHGOW, HON. JAMES S., Louisville, Ky. Born at Pittsburg, Pa., November 29, 1812; parents were from Province of Ulster; manufacturer; Mayor of Louisville.

LATTY, ALEXANDER S., Defiance, O. Born in Ireland, June 30, 1815; judge of Court of Common Pleas and District Courts in the Third Judicial District of the State of Ohio from February, 1857, to February, 1877.

LUCKY, CORNELIUS EVARTS, Knoxville, Tenn.

LOCKE, C. A., Cole Building, Nashville, Tenn.

MITCHELL, ROBERT, Cincinnati, O.

MITCHELL, REV. G. W., Wales, Tenn.

MOONEY, WILLIAM H., Steubenville, Jefferson County, O. Born in

Jefferson County, O.; son of Johnston and Elizabeth Murphy Mooney; banker.

MOORE, ARMOUR J., 1417 South Fourteenth Street, Denver, Col.

MOORE, CHARLES C., 2001 North Broad Street, Philadelphia, Pa.

MAHOOD, EDWIN BLOW, 921 Liberty Street, Pittsburg, Pa.

MAHOOD, MRS. ANNIE REED, 921 Liberty Street, Pittsburg, Pa.

MORRIS, WILLIAM H., Monongahela, Pa.

MEHARG, JOHN, Ravenna, Portage County, O. Born at Drumlee, County Down, Ireland; Scotch-Irish parentage; editor of the *Republican*; Mayor of Ravenna, three years; County Clerk, nine years; prosecutor, one term.

MILLER, THOMAS, 98 and 100 West Fourth Street, Cincinnati, O.

MILLER, W. H., 98 and 100 West Fourth Street, Cincinnati, O.

MEANS, ARTHUR FREDERICK, 61 Court Street, Boston, Mass. Born in Boston, Mass.; his paternal ancestors, in lineal descent, were Robert Means, who settled in Falmouth, Me., in 1718; John Means, of Saco, Me., born 1728, died 1776; Robert Means, of Surry, Me., died 1820; Robert Means, born at Saco, Me., in 1783, died 1842; and John Withan Means, who was the father of Arthur F. Means, his mother being Sophia Romney Wells; member of the Boston Common Council, and member of the Massachusetts Legislature.

MONTGOMERY, ALEXANDER, 1801 Leavenworth Street, San Francisco, Cal. Vice-president for California, member of the Executive Committee, and life member in the Scotch-Irish Society of America; President of the California Scotch-Irish Society; born in County Down, Ireland, in 1825; pioneer, in 1848, to California, where he engaged in mining and accumulated a fortune; donated \$250,000 at one time to the Presbyterian Theological Seminary of San Francisco; prominently connected with various philanthropic institutions.

MASON, MISS MEDA, Prospect, Giles County, Tenn. Born in Giles County, Tenn.; Scotch-Irish parentage.

MARTIN, THOMAS LESLIE, Louisville, Ky. Born in Woodford County, Ky., 1858; youngest son of Jesse and Margaret Thornton Mar-

tin; mother's parents were Scotch-Irish, and settled in Pennsylvania; lawyer, graduate in the class of 1880 of law department of Louisville, with degree of LL.B.; married in 1884 to Miss Willie E. Hunter, a descendant of the Scotch-Irish families of Hall and McDonald, of Scotland and North Ireland.

MONTGOMERY, WILLIAM G., Birmingham, Ala. Born in Lewisburg, Greenbrier County, W. Va.; his ancestor, John Montgomery, came from Ireland in the early part of the eighteenth century, settled first in Pennsylvania; married Esther Houston, from North of Ireland; settled in Augusta County, Va.; several sons became prominent in border warfare and were soldiers of the Revolution; one of these sons, Rev. John Montgomery, graduated from Princeton College in 1775, was one of the founders, trustees, and first teachers of "Liberty Hall Academy," afterward pastor of the Presbyterian Churches at Winchester, Va., and Rocky Springs, Augusta County, Va.; married Agnes Hughart; his son, John Montgomery, married Elizabeth Nelson, daughter of Alexander Nelson, who came from Ireland, about 1766; James Nelson Montgomery, father of the subject of this sketch, married Ann S. Jacob, of Wheeling, Va., and settled in Lewisburg, Greenbrier County, Va., now West Virginia; civil engineer and merchant.

MURPHY, REV. THOMAS, D.D., 4315 Frankford Avenue, Philadelphia, Pa. Born in County Antrim, Ireland, 1823; son of William and Mary Murphy; his father was elder of the Church which was the celebrated Rev. Dr. Henry Cooke's first pastoral charge; pastor for forty-one years of the Frankford Presbyterian Church in Philadelphia; originator and chief conductor of the great Log College celebration, September 5, 1889; deputy from American Presbyterian Church to the Presbyterian Church of Ireland, 1873, and delivered the address which awakened the first action in forming the Presbyterian Alliance; author of "Pastoral Theology," "Presbytery of the Log College," and three other volumes; framer of the Sabbath-school Department of the Presbyterian Board of Publication; D.D. from Princeton College in 1872.

MUNRO, REV. JOHN HENRY, D.D., 714 North Broad Street, Philadelphia, Pa. Born at Rosedale, County Down, Ireland; son of Daniel and Rachel Munro; father's family came from Scotland in the seventeenth century and settled on land granted for service to crown; mother's family (Crawford) came from Ayrshire in times of persecution, and settled in County —; Presbyterian minister; pastor of congregation of First Newry, Ireland, 1867-73; pas-

tor of Third Presbyterian Church, Boston, Mass., 1873-75; pastor of Central Presbyterian Church, Philadelphia, Pa., 1875.

MAGEE, GEORGE C., Watkins, N. Y. Born at Bath, N. Y.; father, son of Irish parents from County Antrim; mother, daughter of Scotch parents; President of railroad and coal companies; Trustee in trust companies; Director of several railroad corporations; for four years, 1869-72, was Pay-master General of New York, and for sixteen years was Trustee of the Willard Insane Asylum, New York.

MALOY, ED NASH, Gunnison City, Gunnison County, Colo. Born in Detroit, Mich.; father's birthplace, Rochester, N. Y.; mother's birthplace, Windsor, Canada; locomotive engineer, D. and R. G. Railroad.

MALOY, WILLIAM JAMES, Gunnison City, Gunnison County, Colo. Born in Detroit, Mich.; father's birthplace, Rochester, N. Y.; mother's birthplace, Windsor, Canada; locomotive engineer, D. and R. G. Railroad.

MACKAY, CHARLES W., Franklin, Pa.; lawyer.

MAYES, J. M., Columbia, Tenn. Born in Maury County, Tenn., of Scotch-Irish parentage; President Columbia Banking Company.

MORRISON, HON. LEONARD ALLISON, Windham, N. H. Born in Windham, N. H., February 21, 1843; son of Jeremiah and Eleanor Reed (Kimball) Morrison; grandson of Dea. Samuel Morrison, and Mrs. Margaret (Dinsmore) (Armor) Morrison; great-grandson of Lieut. Samuel Morrison and Martha Allison; Lieut. Morrison came from County of Londonderry, Ireland, and was the son of James Morrison, who, with his father, John Morrison, was in the siege of Derry in 1688; author and historian; presided in annual town meetings for thirteen years; member of the New Hampshire House of Representatives for two years; Chairman of the Committee on Education; member of the New Hampshire Senate; Chairman of the Committee on Education in that branch; author of the following works: "History of the Morison or Morrison Family," "History of Windham in New Hampshire," "Rambles in Europe; with Historical Facts Relating to Scotch-American Families, Gathered in Scotland and in the North of Ireland," and "Among the Scotch-Irish, and My Summer in Exile; A Tour in Seven Countries;" received the degree of A.M. from Dartmouth College in 1884.

MCDOWELL, EDWARD CAMPBELL, Nashville, Tenn. Born in Fayette County, Ky.; son of Capt. John Lyle McDowell, son of Col. James McDowell, son of Judge Samuel McDowell, son of Capt. John McDowell, son of Ephraim McDowell, who was their first American

ancestor and who was a soldier at the siege of Derry; lawyer; lieutenant of artillery, Confederate Army; colonel of Tennessee militia; past Second Vice-president at large in the Scotch-Irish Society of America.

McDOWELL, DR. HERVEY, Cynthiana, Ky. Born in Fayette County, Ky.; son of John Lyle and Nancy Hawthorne (Vance) McDowell; physician and surgeon; elder in the Presbyterian Church.

McCLURE, COL. ALEX. KELLY, Times Building, Philadelphia, Pa. Vice-president for Eastern Pennsylvania in the Scotch-Irish Society of America; born at Center, Perry County, Pa., January 9, 1828; Scotch-Irish parentage; editor and lawyer; State superintendent of printing; State Representative three years; State Senator six years; Assistant Adjutant-general United States five months; editor of the *Philadelphia Times*.

McDOWELL, WILLIAM OSBORNE, 20 Spencer Street, Newark, N. Y. Born at the Rihart, Pluckamin, Somerset County, N. J.; Scotch-Irish and English-Huguenot parentage; railroad President; National Vice-president General Sons of the American Revolution; executive councilman American Institute of Christian Philosophy; Council-in-chief Sons of Veterans, U. S. A.

MACINTOSH, REV. J. S., D.D., 2021 DeLancy Place, Philadelphia, Pa. Vice-president General and member of the Executive Committee and life member in the Scotch-Irish Society of America; President of the Scotch-Irish Society of Pennsylvania; born in Philadelphia; educated in Europe; pastor of the historic Tennant Church, in Philadelphia, Pa.

MACLOSKIE, PROF. GEORGE, LL.D., Princeton, N. J. Member of the Executive Committee and life member of the Scotch-Irish Society of America. Born at Castledawson, County Londonderry, Ireland; Scotch-Irish parentage; professor of biology in College of New Jersey, Princeton.

McREYNOLDS, COL. A. T., Grand Rapids, Mich.

McILHENNY, JOHN, 1339 to 1349 Cherry Street, Philadelphia, Pa. Treasurer of Scotch-Irish Society of America.

McILWAINE, REV. RICHARD, D.D., Hampden Sidney, Va. Born at Petersburg, Va.; his father, Archibald Graham McIlwaine, was a native of Londonderry, Ireland; and his mother, Martha Dunn, a native of County Derry, Ireland; clergyman and President of Hampden Sidney College, Va.; Secretary of Home and Foreign Missions of the Southern Presbyterian Church.

McGUIRE, DR. HUNTER, 513 East Grace Street, Richmond, Va. Born at Winchester, Va.; Scotch-Irish parentage; surgeon; medical di-

rector Second Corps A. N. Va.; professor of surgery Medical College of Virginia, Emeritus; President American Surgical Association, 1887; President Southern S. and G. Association, 1889; Vice-president American Medical Association, 1881.

MCKAY, JAMES B., 115 Griswold Street, Detroit, Mich. Born at Limavady, County Londonderry, Ireland; son of James McKay and Mary McClellan; dealer in real estate; bank director.

MCDOWELL, COL. H. C., Lexington, Ky. Owner of Ashland, home of Henry Clay, whose daughter he married.

MCLAUGHLIN, JUDGE WILLIAM, Lexington, Va. Born in Rockbridge County, Va.; Scotch-Irish parentage; judge of the Circuit Court; member Virginia Convention; member of Virginia Legislature; judge of the Circuit Court of Virginia; judge of Special Court of Appeals of Virginia; rector of Washington and Lee University.

McKEE, JOHN ALEXANDER, Kingsville, Ky. Born in Bourbon County, Ky.; son of John McKee and Eliza Willson; his great-grandfather fought with the patriots in South Carolina, and was killed at King's Mountain.

McSHANE, DANIEL, Cynthiana, Ky. Born in Harrison County, Ky.; son of Daniel McShane and Nancy Talbert; farmer.

MCCOY, DR. ALEX, Pekin, Ill.

McILHENNY, GEORGE ALEXANDER, 2001 O Street, corner Twentieth Street, Washington, D. C. Born at Milford, County Donegal, Ireland; son of James and Mary A. McIlhenny; President and engineer of the Washington (D. C.) Gas Light Company; Vice-president of West End National Bank; Director in Corcoran Insurance Company; Director of Washington and Georgetown Railroad Company; President of Board of Trustees of Western Presbyterian Church.

McNEAL, HON. ALBERT T., Bolivar, Tenn.

McILHENNY, OLIVER, Hillsboro, Miss. Born at Milford, County Donegal, Ireland; Scotch-Irish parentage; engineer and manager of gas works for twenty-eight years.

MCCLELLAN, JUDGE ROBERT ANDERSON, Athens, Ala. Born near Fayetteville, Lincoln County, Tenn.; son of Thomas Joyce McClellan and Martha Fleming Beatie; both Scotch-Irish; lawyer since 1870; Mayor of Athens, Ala.; member of Constitutional Convention, 1875, of Alabama; member Alabama State Senate, 1876-77.

McFADDEN, HENRY HUNTER, Steubenville, Jefferson County, O. Born at Cadiz, Harrison County, O.; son of Henry Stafford Mc-

Fadden, born at Coothill, County Cavan, Ireland, and Frances Isabella Poore, born in York County, Pa.; editor and publisher of *Steubenville Gazette*, jointly with W. H. Hunter; member of the Ohio State Board of Charities.

MCCOOK, GEORGE W., Steubenville, O.

MCDOWELL, SAMUEL JAMES POLK, Lockhart, Caldwell County, Tex.

Born at Columbia, Maury County, Tenn., July 6, 1824; son of Samuel McDowell and Isabella McCleary; Scotch-Irish descent; his paternal grandparents were John and Esther McDowell; his maternal grandparents, Thomas and Jane Creigh, emigrated to the United States in 1792; landed at Wilmington; thence to Augusta County, Va.; his parents moved from Augusta County to Greenbrier County, Va.; thence to Columbia, Tenn.; farmer; delegate to Democratic State Convention from Hardeman County, Tenn., at Nashville in 1853; moved to Caldwell County, Tex., same year; county clerk four years; member of first Confederate Legislature, 1860-1862; resigned; captain Company K., Seventeenth Texas Volunteer Infantry, C. S. A.; transferred to Mississippi Department, 1862-1865; district and county clerk, 1873-1880.

MCCLUNG, COL. D. W., Cincinnati, O.

MCDILL, JAMES WILSON, Creston, Union County, Ia. Born at Monroe, Butler County, O.; Scotch-Irish parentage; attorney-at-law; circuit judge; district judge; railroad commissioner; member of Congress; United States Senator.

MCLENAHAN, W. C., Lane Street, Cincinnati, O.

MCCORMICK, CYRUS HALL, 212 Market Street, Chicago, Ill.

MCCALL, ANSEL JAMES, Bath, Steuben County, N. Y. Born at Painted Port, Steuben County, N. Y., January 14, 1816; son of Ansel and Ann McCall; lawyer.

MCILHENNY, MRS. BERNICE, Upsal Station, near Germantown, Philadelphia, Pa.

MCCANDLESS, E. V., Pittsburg, Pa.

MCCARTNEY, DAVID, Rebecca Street, Alleghany, Pa.

MCCRICHART, S., 1010 Penn Avenue, Pittsburg, Pa.

McKEE, JOHN T., Buena Vista, Va.

McGOWAN, DAVID, Steubenville, O. Born at Steubenville, O.; son of David and Mary Reed McGowan; wholesale grocer; Vice-president of Steubenville National Bank.

MCCULLAGH, JOHN H., 148 East Forty-ninth Street, New York City. Born in County Tyrone, Ireland; Scotch-Irish parentage; police captain, New York City.

- McCANDLESS, HENRY**, 77 Diamond Street, Pittsburg, Pa. Born at Banbridge, County Down, Ireland; son of Samuel McCandleless and F. Anne Smith; both Scotch-Irish; cashier and book-keeper; Professor of Agriculture, Cornell University, 1871-73; Principal of Ontario Agricultural College, Canada.
- McWILLIAMS, JOHN**, 242 West Thirty-first Street, New York City.
- McCLINTOCK, WILLIAM A.**, 100 Fourth Avenue, Pittsburg, Pa.
- McKELVEY, REV. ALEX.**, Jersey City, N. J.
- McCARTER, THOMAS NESBIT, LL.D.**, Newark, N. J. Born at Morristown, N. J.; father, Robert H. McCarter, son of John McCarter, a native of Ireland; mother, Elizabeth B. McCarter, a daughter of Thomas Nesbit, also born in Ireland; lawyer; LL.D. of Princeton College; member of New Jersey Assembly; Chancery Reporter of New Jersey; commissioner to settle boundary line between New York and New Jersey.
- McMURRAY, JAMES**, Luna Landing, Ark. Born at Jamaica, Manchester County, N. J.; father, native of County Armagh, and mother of Dublin, Ireland; planter and merchant; has been Clerk of the Circuit, Chancery, County, and Probate Courts of Chicot County, Ark.
- McCONNELL, JOHN ALEXANDER**, 87 Water Street, Pittsburg, Pa. Born at Harlem Springs, Carroll County, O.; ancestors on both sides came from the North of Ireland three or four generations ago; engineer and manufacturer; Chairman of the Prohibition State Convention, member of the Prohibition State Executive Committee, and Chairman of the County Committee.
- McCLINTICK, WILLIAM T.**, Chillicothe, O. Born at Chillicothe, O.; father, James McClintick; mother, Charity McClintick; attorney and counselor at law; admitted to the Ohio bar, 1840; afterward admitted to practice in the Supreme Court of the United States; prosecuting attorney for Ross County, O., from 1849 to 1881 inclusive; President of the Cincinnati and Baltimore Railroad from 1863 to 1883; President of the Baltimore Short Line Railroad Company in 1882; President of the Ohio and Mississippi Railroad Company, 1879-84; President of the Cincinnati, Baltimore, and Washington Railroad Company, 1883-90; general counsel for and director in a number of other railroads; Trustee of the Ohio Wesleyan University and other similar institutions.
- McDONALD, ANDREW WELLINGTON**, Steubenville, O. Born at Logstown, Beaver County, Pa.; father, Andrew McDonald; mother, June Irwin McDonald; contractor.

McKEE, REV. JOHN SHIELDS, 322 East Pearl Street, Butler, Pa. Born at Pittsburg, Pa.; father, William S. McKee; mother, Elizabeth Shields McKee; minister of the United Presbyterian Church at East Brady, 1875-80; of First Church, Mercer County, Pa., 1881-84; of the United Presbyterian Church, Butler, Pa., since 1884.

McCANDLESS, STEPHEN, Pittsburg, Pa. Born at Pittsburg, Pa.; parents, Wilson and Sarah N. McCandless; attorney at law, and Clerk of the United States District Court of Western Pennsylvania.

McGAW, JAMES, 186 Juniata Street, Allegheny City, Pa. Born in County Down, Ireland; ancestors of Scotch descent; tea merchant.

McCORMICK, HENRY, Harrisburg, Pa. Born in Harrisburg, Pa.; son of James McCormick, born at Silver Spring (lower settlement) Church, Cumberland County, Md.; great-grandfather settled there in 1760; iron-master.

McALARNEY, MATTHIAS WILSON, Harrisburg, Dauphin County, Pa. Born at Mifflinburg, Pa.; son of John McAlarney, born in Longford, Ireland, and Catherine Wilson, who was born in Pennsylvania, and whose parents were natives of Maryland, of Scotch-Irish ancestry; editor and publisher of the *Harrisburg Daily Telegraph*; Postmaster of the city of Harrisburg from September, 1874, to April, 1887; member of the Scotch-Irish Society of Pennsylvania; editor of the "History of the Frontier Church of Rev. (Col.) John Elder Paxtang," the corner-stone of whose present building was laid in 1740.

McKEE, WILSON, Steubenville, O.

McLANAHAN, J. KING, Hollidaysburg, Pa. Life member of the Scotch-Irish Society of America.

McCURDY, REV. O. B., Duncannon, Pa.

McHENRY, ROBINSON, 68 North Avenue, Allegheny, Pa.

McCREADY, WILLIAM STEWART, Black Hawk, Sauk County, Wis. Born at Ballycormick, Parish of Bangor, County Down, Ireland, May 27, 1836; parents Covenanters, and came to America in 1850; farmer; captain Company G., Eleventh Regiment Wisconsin Volunteers in war of the rebellion; wounded in action at Pache River, Ark., July 7, 1862, and at Vicksburg, Miss., June 17, 1863.

MACKEY, GEORGE, 361 Front Street, Memphis, Tenn. Born at Coolatee, County Donegal, Ireland.

McKEEHAN, CHARLES WATSON, 634 Drexel Building, Philadelphia, Pa. Born in Juniata County, Pa.; attorney at law.

McCLURE, WILLIAM, New York Stock Exchange, New York City. Born at Carlisle, Pa., July 12, 1846; son of Charles McClure, member of Congress about 1840, and Secretary of Commonwealth for Pennsylvania under Gov. Porter; mother, Margaretta Gibson, daughter of John Bannishee Gibson, for many years Chief-justice of Pennsylvania; stock-broker.

MCALLISTER, REV. DAVID, Allegheny, Pa.

McREE, REV. JAMES MCWHORTER, North Vernon, Ind. Born in Iredell County, N. C.; father, James Polk McRee; mother, Rebecca (Brevard) McRee; grandfather, Adam Brevard (author of the Mecklenburg declaration of independence); Presbyterian minister.

McCONNELL, GEORGE W., Angola, Ind.

McCORMICK, WILLIAM, Leighton, Colbert County, Ala. Born at Carrickfergus, County Antrim, Ireland; father a native of Dublin, and mother of Carrickfergus; merchant; generally postmaster under a Democratic administration; notary public.

McKENNA, DAVID, Slatington, Lehigh County, Pa. Born at Newton Stewart, Wigtonshire, Scotland; Scotch parentage; mother a McDowell; slate manufacturer and dealer; elder in the Presbyterian Church of Slatington, Pa., since 1878; school director for over twenty years; notary public for eighteen years; candidate for the Assembly in Pennsylvania and also for State Senator on the Republican ticket in his district; delegate to the Republican State Convention several times, and a delegate to the General Assembly of the Presbyterian Church in 1887.

McMILLAN, SAMUEL, 247 Central Park, West New York City. Born at Dromore, County Down, Ireland; Scotch-Irish and French-Huguenot parentage; Director in Mutual Bank, New York City; Director in West Side Bank, New York City; Trustee and Treasurer of Central Baptist Church twelve years; member of the Real Estate Exchange and Chairman of Tax Committee.

McCRACKEN, ALEXANDER MCBRIDE, 610 Lexington Street, Louisville, Ky. Born at Bucyrus, O.; Superintendent Louisville, St. Louis, and Texas Railway Company.

McLEAN, JOHN H., Iron Mountain, Mich. Born at Neenah, Wis.; father, Scotch-Irish; mother, Irish; has charge of supply store for Chapin Mining Company; supervisor for the city; member of Board of Education; and one of the Directors of the Iron Mountain Building and Loan Association.

McCLAUGHRY, ROBERT WILSON, 213 Twenty-eighth St., Chicago, Ill.

Born at Fountain Green, Hancock County, Ill.; his father, Matthew McClaughry, born in Delaware County, N. Y., and his parents came from County Longford, Ireland; his mother, Mary Hume McClaughry, daughter of Robert and Catherine Hume, born near Hume (Home) Castle, Berwick on Tweed, Scotland; General Superintendent Pennsylvania Industrial Reformatory, Huntington, Pa.; major One Hundredth and Eighteenth Illinois Volunteer Infantry from 1862 to July, 1864; Pay-master U. S. A. from July, 1864, to October, 1865; county clerk Hancock County, Ill., from December, 1865, to December, 1869; warden Illinois State Penitentiary, Joliet, Ill., from August 1, 1874, to December, 1888; General Superintendent Pennsylvania Industrial Reformatory December 1, 1888; now Chief of Police in Chicago.

MCLEOD, REV. THOMAS B., 256 Clinton Avenue, Brooklyn, N. Y. Born at Castle Bayney, Ireland; came to this country in 1867; graduated from Princeton College, 1870, and from Princeton Theological Seminary, 1873; pastor of the Clinton Avenue Congregational Church, Brooklyn, N. Y.

MCCUE, E. MCK., Fort Defiance, Va. Born near Fort Defiance, Augusta County, Va., October 11, 1860; son of Thomas W. McCue and Elizabeth Wilson, both of Scotch-Irish descent; his father was a son of Dr. William McCue and Ann Isabella Berry and grandson of Rev. John McCue, pastor of Tuekleag Spring Presbyterian Church; his mother was a daughter of Dr. James Wilson and Elizabeth Kenney, and granddaughter of Rev. William Wilson, D.D., second pastor of the Old Augusta Stone Church (Presbyterian), dedicated January, 1749, and of which Church his great-grandson is an elder.

MCGINNIS, ALEXANDER, Prairie Du Sac, Wis. Born at Baragh, County Tyrone, Ireland; clerk; sheriff and postmaster.

MCREADY, WILLIAM, Louisville, Ky. Born in Ireland; his paternal grandparents, John McReady and Mary (Anderson) McReady, were natives of North Ireland, removing after marriage to Sligo, where his father, John McReady, was born; his mother was Ann Hines, of Castleboro; the father died, leaving a widow and six children; William, being the eldest, came to America, and afterward sent for other members of the family; all of them now live in Louisville, except the mother, one brother, and one sister, who have since passed away, and one married sister living in Michigan; merchant.

NELSON, ROBERT, 342 Summit Street, Toledo, O. Born at Banbridge, Ireland; Scotch-Irish parentage; wholesale jeweler.

NEWELL, JAMES, 144 Irwin Avenue, Allegheny City, Pa.

NELSON, JOHN FRANKLIN, Hillsboro, O. Born at Hillsboro, O.; his paternal grandfather, a Scotch-Irish Presbyterian from County Down, Ireland, came to this country about 1775; was a merchant in Philadelphia during the Revolutionary War, after which he went to Augusta County, Va., where he married Anne Mathews, of Scotch-Irish descent, and belonging to a family which has produced many noted men, among them being Prof. A. L. Nelson, of Washington and Lee University, Lexington, Va.; his father settled at Hillsboro, O., in 1812; his maternal grandfather was a Scott, of Scotch descent; among his relatives of this family were Gen. Winfield Scott, and Dr. John Scott, who was the intimate friend of President William Henry Harrison; President Benjamin Harrison's father was named after this Dr. Scott, and his wife was also a Scott; Mrs. President Hayes was a cousin of the subject of this sketch.

ORR, ROBERT A., 419 Wood Street, Pittsburg, Pa.

ORR, D. A., Chambersburg, Pa.

ORR, CHARLES EDGAR, 419 Wood Street, Pittsburg, Pa. Born at Orrstown, Franklin County, Pa.; Scotch-Irish and German parentage; iron broker and investment banker.

ORR, WILLIAM B., Hamilton Building, Room 613, Pittsburg, Pa.

ORR, JOHN G., Chambersburg, Franklin County, Pa. Born at Orrstown, Pa.; Scotch-Irish parentage; editor; elder in two Churches.

OMELVENA, REV. JAMES, Washington, Ind. Born near Ballymena, County Antrim, Ireland; son of James Omelvena and Jennie Gibson; minister of the gospel.

ORR, ROBERT HENRY, Steubenville, O. Born in Steubenville, O.; great-grandfather, William Orr, of Roddins, County Down, Ireland; grandfather, Robert Orr, of Roddins, County Down, Ireland; father, John Orr, of Ballyhalbert, County Down, Ireland; wholesale grocer.

O'HEARN, EDWARD JOHNSTON, Custer, Wood County, O. Born in Washington Township, Henry County, O.; father, Edward O'Hearn, from Tipperary, Ireland; mother's maiden name, Agnes Johnson, of Kelse, Roxburgshire, Scotland; dealer in real estate.

PARKE, REV. N. G., D.D., Pittston, Pa. Born in York County, Pa.; Scotch-Irish parents; pastor First Presbyterian Church, Pittston, Pa.

PERRY, PROF. ARTHUR LATHAM, Williamstown, Mass. Vice-president for Massachusetts in the Scotch-Irish Society of America; born at Lynn, N. H.; son of Rev. Baxter Perry and Lydia Gray, both of Worcester, Mass.; maternal grandfather, Reuben Gray; paternal grandfather, Matthew Gray, and his father was Matthew Gray; the last two were emigrants, of 1718; teacher and author; professor of history and political economy in Williams College since 1853; President of Berkshire Historical and Scientific Society.

PILLOW, DR. ROBERT, Columbia, Tenn.

POGUE, HENRY, Walnut Hills, Cincinnati, O.

POGUE, SAMUEL, Avondale, Cincinnati, O.

PATTON, DR. JAMES MURRAY, Kelly's Station, Armstrong County, Pa. Born at Kittanning, Pa.; son of John M. and Elizabeth Stark Patton; paternal grandparents, James and Mary Murray Patton; maternal grandparents, Rev. John Stark and Mary Scott Stark; physician.

PARK, RICHARD, 299 West Ninth Street, Cincinnati, O. Born at Divlin More, County Donegal, Ireland; son of Richard Park, of Drumardah, County Donegal, Ireland, and Elizabeth Dill, of Dills of Springfield; ancestors came with William of Orange; retired manufacturer.

PATTERSON, HON. J. W., Concord, N. H. Vice-president for New Hampshire in the Scotch-Irish Society of America.

PADEN, ROBERT GORDON, 4221 Fifth Avenue, Pittsburg, Pa. Born in County Down, Ireland; parents, Hector Paden and Alice (Gordon) Paden; clerk for Pennsylvania Railroad.

PETTY, MRS. ANNA M., 140 Meridian Street, Duquesne Heights, Pittsburg, Pa. Born at Antrim, County Antrim, Ireland; of Scotch-Irish parentage; teacher; principal of "Lucky School," Thirty-fifth Ward, Pittsburg, Pa., for eleven years.

POLK, JEFFERSON SCOTT, Des Moines, Ia. Born at Georgetown, Scott County, Ky.; father and mother born in Scott County, Ky.; mother's maiden name was Moore; grandfather born in Delaware; great-grandfather Polk was of Scotch-Irish parentage; attorney at law.

PATERSON, WILLIAM, Perth Amboy, N. J. Born in Perth Amboy May 31, 1817; Scotch-Irish and French-Huguenot parentage; son of William Bell Paterson, son of William, born near Derry, Ireland; American ancestor, Richard, settled at Princeton in 1749, where these were educated in 1763, 1801, 1835; in early life lived in Morristown, N. J.; since in Perth Amboy; by profession a lawyer, with

business office in Newark; member of New Jersey Assembly 1842 to 1844; Secretary of Constitutional Convention 1844; Mayor of Perth Amboy twelve years; twice a State Tax Commissioner; State Director of Railroads for thirteen years; judge of the Court of Errors and Appeals 1882 to 1889.

POLLOCK, WILLIAM J., 734 South Seventeenth Street, Philadelphia, Pa. Born in Philadelphia, Pa.; son of Edward Pollock and Catherine Colguhoun, of Tyrone, Ireland; insurance; member of Select Council for three years; fifteen years a member of Board of Education of Philadelphia; two terms a member of Pennsylvania Legislature; Chief Examiner of Foreign Goods for the Centennial Exhibition; twice Collector of Internal Revenue; General Approver of Merchandise of the United States.

PLATT, JOHN, New Castle, Pa. Born in County Armagh, Ireland; father, English descent; mother, Mary Henderson, Scotch, living in North Carolina, aged sixty-eight years; tailor; alderman Fourth Ward, County of New Castle, from May, 1878, to May, 1883; alderman of Fifth Ward from 1888 to 1893.

PIPER, DR. H. B., Tyrone, Pa.

REID, JOHN, 177 West Fourth Street, Cincinnati, O. Born at Rathmelton, County Donegal, Ireland; son of John Reid and Sarah Hatrick; retired manufacturer.

RUTHERFORD, WILLIAM FRANKLIN, Harrisburg, Dauphin County, Pa. Born in Saratoga Township, Dauphin County, Pa.; Scotch-Irish parentage; ancestors emigrated from Scotland to Ireland in 1689, to America in 1728; farmer; Vice-president Pennsylvania State Agricultural Society.

RUSSELL, SAMUEL, 827 Third Street, Louisville, Ky. Born in Spencer County, Ky.; Scotch-Irish parentage; President of Bank of Louisville.

REED, R. S., corner Thirty-third and Chestnut Streets, Philadelphia, Pa.

RANKIN, M. W., Twenty-third Ward, Pittsburg, Pa.

ROSEMOND, FREDERICK LESLIE, Cambridge, O. Born at Fairview, Guernsey County, O.; son of James Henry Rosemond and Amanda M. Campbell; lawyer.

RUDDICKS, WILLIAM, Steubenville, Jefferson County, O. Born at Edinburgh, Scotland, December 22, 1846; son of John Ruddicks, who was born at Circubben, County Down, Ireland; boot and shoe dealer; steward of the Methodist Church.

RUSSELL, JOHN, 1243 West Fifteenth Street, Chicago, Ill. Born at

Sheeptown, near Newry, County Down, Ireland; Scotch-Irish descent; clerk.

RUFFNER, WILLIAM HENRY, LL.D., Lexington, Va. Born at Lexington, Va., 1824; son of Rev. Dr. Henry Ruffner, former President of Washington College, Va., and Sally Montgomery Lyle; father of German origin; mother, Scotch-Irish; Superintendent of Public Instruction in Virginia for twelve years.

REID, REV. ALEXANDER McCANDLESS, PH.D., Steubenville, Jefferson County, O. Born in Beaver County, Pa., April 20, 1827; on mother's side, Scotch; on father's, Irish; Presbyterian minister; Principal of Steubenville Female Seminary (which has had about five thousand young ladies under its care) for over thirty years; Moderator of the Synod of Cleveland; delegate to the Pan-Presbyterian Council in London; Trustee of Washington and Jefferson College, and the Western Theological Seminary.

RICE, JAMES MONTGOMERY, Peoria, Ill. Born at Monmouth, Warren County, Ill., March 8, 1842; son of Caroline Montgomery Rice, daughter of James Montgomery, son of Col. John Montgomery, son of Gen. William Montgomery—member of Pennsylvania Committee of Safety 1775-76, and colonel of Fourth Chester County (Penn.) militia for some time—son of Alexander Montgomery, whose father was a Scotch-Irishman and major in the army of King William, and who came to America about 1720-24 and settled in or near Philadelphia, Pa.; lawyer.

ROBERTS, HON. ORAN M., 2102 August and Twenty-second Streets, Austin, Tex. Born in Lawrence County (formerly District) July 9, 1815; son of Oba and Margaret Roberts; father of Welsh descent; family early settlers in Virginia; mother, Margaret Ewing, daughter of Sam Ewing, born in North Ireland, and captain of cavalry in the Revolutionary War seven years; his father was also from North Ireland, and his mother (a McCorkle) was Scotch; lawyer; now law professor in the Texas University, Austin, Tex.; represented St. Clair County in the Legislature of Alabama, 1839-40; District Attorney in Texas, 1844-45; District Judge, 1846 to 1851; Associate Justice Supreme Court, 1857 to 1862; President of Secession Convention, 1861; colonel of Eleventh Texas Infantry C. S. A., 1862-64; Chief-justice Supreme Court three times between 1864 and 1878; Governor of Texas, 1879 to 1883; law professor from September, 1883, to present.

RANKEN, HENRY S., The Homestead, Pawling Avenue, Troy, N. Y.
Born at Troy, N. Y.; son of John Rankin, born at Garvah, near Coleraine, County Derry, Ireland, and Nancy McNally, born at Market Hill, County Armagh, Ireland; woolen manufacturer.

ROSS, W. A., 56 Pine Street, New York City.

REYNOLDS, JAMES EWELL, 68 Broadway, New York City, N. Y.
Born in Baltimore, Md.

SCOTT, JUDGE JOHN M., Bloomington, Ill. Vice-president for Illinois in Scotch-Irish Society of America.

STEWART, BRYCE, Clarksville, Tenn.

STEVENSON, HON. ADLAI E., Bloomington, Ill. Born in Christian County, Ky.; parents Scotch-Irish Presbyterians from North Carolina; lawyer; representative in Congress from Illinois; First Assistant Postmaster-general under Cleveland's administration.

SEARIGHT, GEORGE, Hendersonville, Sumner County, Tenn. Born at Warrenpoint, County Down, Province of Ulster, Ireland; son of Moses and Charlotte Searight; merchant for thirty years; farmer; deacon and Treasurer of the Presbyterian Church.

SPENCER, MOSES GREGG, Piqua, Miami County, O. Born at Ramelton, County Donegal, Ireland, near Londonderry; son of John and Mattie Gregg Spencer, who were born at Ramelton, County Donegal, Ireland; merchant and farmer; Secretary of the Piqua Lumber Company.

SPENCER, DANIEL, Piqua, Miami County, O. Born at Ramelton, County Donegal, Ireland; son of John and Mattie Spencer; merchant.

SHERRARD, HON. ROBERT, Steubenville, O.

SHIELDS, CAPT. JAMES GREENBURY, 214 Spring Street, New Albany, Floyd County, Ind. Born at Marengo, Crawford County, Ind.; son of Clemant Nance Shields, born 1803, in Kentucky, and Mary Stewart, born 1807, in Kentucky, both Scotch-Irish; received thirty degrees in A. A. S. R in 1870; Past Master of Jefferson □ 104; Past Eminent Commander of New Albany F. A. A. M., Commandery No. 5; Past Grand Sovereign of Independent Grand Council of Knights of Red Cross of Constantine; during the war was interested in five steamers doing service for the Federal Army—"Huntress," "Star," "Ollie Sullivan," "Bard Levi," and "Cora S.;" captain of steamer "Shields" in 1879; now a commercial traveler.

SCOTT, REV. CHARLES, D.D., Holland, Ottawa County, Mich. Born at New Windsor, Orange County, N. Y.; his great-great-grandfather, Francis, came to America in 1729, died in 1775; great-grandfather,

Thomas, born in 1760, died in 1803; grandfather, Alexander, born in 1793, died in 1868; and his father, Charles, born in 1822; teacher, 1844-1851; pastor, 1851-1866; professor, 1866-1870; President of the General Synod Reformed Church in America, 1875; Vice-president Hope College, 1878-80; President of same, 1880.

SIMPSON, ROBERT, Cincinnati, O.

STUART, SAMUEL CHRISTOPHER, 1429 Moravian Street, Philadelphia, Pa. Born at Gardenvale, County Antrim, Ireland; son of Charles Stuart and Elizabeth Peacock, of Roseyards, County Antrim, Ireland; police officer for thirty years.

SMYTH, SAMUEL KIRKPATRICK, 751 South Twentieth Street, Philadelphia, Pa. Born at Killigan, County Antrim, Province of Ulster, Ireland, July 7, 1825; son of William Smyth and Nancy Kirkpatrick; grandparents, McHatton on mother's side, and Huston on father's; came to Philadelphia from Ireland, July 7, 1846; undertaker.

STEWART, REV. DAVID C., Frankfort Springs, Pa.

STEWART, MATTHEW, 95 Jackson Street, Pittsburg, Pa.

SHERRARD, MISS NANCY, Washington, Washington County, Pa. Born in Jefferson County, O.; father, Robert Andrew Sherrard; mother, Jane Hindman Sherrard; her grandfather Sherrard was born at Newton Limarady, near Londonderry, Ireland; has been Principal of Washington Female Seminary for sixteen years.

STITT, REV. W. C., D.D., 76 Wall Street, New York City. Born in Philadelphia, Pa.; parents, Alexander and Ann Stitt, both from County Down, Ireland; minister in the Presbyterian Church; Secretary of the American Seaman's Friend Society.

SHAW, WILLIAM CONNER, M.D., 135 Wylie Avenue, Pittsburg, Pa. Born in Versailles Township, Allegheny County, Pa.; son of William A. and Sarah Theresa Shaw; his paternal grandparents, David and Jane (Eakin) Shaw, were natives of County Antrim, Ireland, and York County, Pa., respectively; they lived in Versailles Township, the grandmother living to be more than 102 years of age; his maternal grandparents were Rev. William and Margaret (Murdock) Conner; graduate of Washington and Jefferson College, and of Bellevue Hospital Medical College, New York City; practiced in Bellevue Hospital nearly two years; located as practicing physician in Pittsburg in 1874, where he has built a large practice; Fellow of the American Academy of Medicine, and of the Society of Alumni of Bellevue Hospital of New York; member of Pittsburg Chamber of Commerce, etc. Life member of Scotch-Irish Society of America.

- SHERIFF, JOHN B., 150 North Avenue, Allegheny City, Pa. Born in Mercer County, Pa.; ancestors on both sides emigrated from County Antrim, Ireland, more than 100 years ago; dealer in copper, tin, and iron for fifty years.
- STUART, INGLIS, Post Building, 16 Exchange Place, New York City. Born at Willow Tree, N. Y.; son of Homer H. Stuart and Margaret E. Dunbar; attorney at law.
- STEWART, HON. GIDEON TABOR, Norwalk, O. Born at Johnstown, N. Y.; father, Thomas F. Stewart; mother, Petreske Hill, daughter of the eminent lawyer, Nicholas Hill, Jr.; lawyer; Grand Worthy Chief Templar of Good Templars of Ohio three times; several times nominee of the Prohibitionists for Supreme Court Judge and Governor of Ohio; once candidate of the same party for Vice-president of the United States.
- SMITH, ANDREW, Cadiz, O. Born in County Tyrone, Ireland; his forefathers came from Scotland and fought in the battle of Boyne, and acquired landed estate; farmer and merchant; a soldier of the Union four years, going in as a private and coming out as a captain; County Commissioner of Harrison County.
- SCOTT, JOHN LAUGHLIN, Geneseo, Livingston County, N. Y. Born in Carmegrim, County Antrim, Ireland; father, James Scott; mother, Eliza Laughlin; miller and farmer; Superintendent of the Poor for Livingston County, N. Y.
- SPEER, WILLIAM McMURTRIE, 224 W. Fifty-ninth St., New York. Born at Huntington, Pa.; son of Robert Milton Speer; mother's father, William E. McMurtrie; other family names, Cowan, Elliot, Whittaker; lawyer.
- SEARIGHT, THOMAS BROOMFIELD, Uniontown, Pa. Born in Fayette County, Pa.; son of William Searight, Scotch-Irish, and Rachel Broomfield, Irish descent; attorney at law; Prothonotary of Fayette County twelve years; two years in the House of Representatives of Pennsylvania; three years in Senate of Pennsylvania; Surveyor-general of Colorado Territory.
- SCOTT, WILLIAM, Indianapolis, Ind. Born at Newton Cunningham, County Donegal, Ireland; son of Rev. William Scott, Newton Cunningham, County Donegal, Ireland, and Charlotte Crawford, of Castledown, County Derry, Ireland; grain dealer; President of Indianapolis Board of Trade.
- STEVENSON, REV. SAMUEL HARRIS, McLean, Ill. Born in Iredell County, N. C.; great-grandfather Stevenson came from Ireland about the year 1740 to Washington County, Pa., and after marrying a

Scotch-Irish woman, removed to Iredell County; was converted under the preaching of the celebrated Whitefield, and was ordained a ruling elder in the first Presbyterian Church organized in Iredell County, and continued to hold that office until his death; for his wonderful gift in prayer he was nicknamed "Little Gabriel;" mother's ancestors were of the same stock of people; mother's father was raised in Mecklenburg County, N. C., and associated with that set of people who produced the celebrated "Mecklenburg declaration of independence."

SMYTH, JOHN, Goldman, La.

SINCLAIR, JOHN, No. 1 Broadway, N. Y.

STEELE, CHARLES H., Steubenville, O.

SEARIGHT, HARRY A., Logansport, Ind. Born in Cass County, Ind.; son of William Searight and Ann Hamilton, who came from Donegal about 1740; superintendent of schools.

SHARPE, GEORGE E., Steubenville, O. Born in Steubenville, O.; son of William L. Sharpe and Isabella McFadden; manufacturer, iron foundry; member City Council.

SHARPE, W. L., Steubenville, O. Born at Coothill, County Cavan, Ireland; descendant of the McIntoshes.

STEPHENSON, JAMES S. T. D., Newmarket, Md. Born at Ardah, County Longford, Ireland; Anglo and Scotch-Irish parentage; Presbyter of the Protestant Episcopal Church; Dean of the Convocation of Cumberland, Diocese of Maryland, for seventeen years.

SMYTH, REV. GEORGE HUTCHINSON, D.D., 39 Hawthorne Ave., E. Orange, N. Y. Born at Killydonnelly, near Ballymena, County Antrim, Ireland, twenty miles north of Belfast, son of Hugh Smyth and Jean Barber; ancestors came from Edinburgh, crossed the channel in row-boat; Presbyterian minister; has been in Dutch Church last ten years; Collegiate of Harlem, N. Y.; Moderator of Presbyteries, and Synods; clerk of same; also Commissioner to General Assembly twice; delegate from Dutch Church to Southern General Assembly, which met in Baltimore three years ago; graduated from New York University, 1862; studied theology at Allegheny, Pa., and at Princeton, N. J.; received from University A.B. and A.M., and from Geneva D.D.; was Chaplain in U. S. A.; pastor at Washington, D. C., Wilmington, Del., and New York City.

SEARIGHT, JAMES A., Uniontown, Pa. Born in Fayette County, Pa.; son of William and Rachel Searight; great-grandparents, William Searight and Ann Hamilton, were natives of Counties Donegal and Down respectively; they emigrated to America in 1740; landed in Philadelphia, and settled in Lancaster County, Pa.; Ann Hamilton was a sister of William Hamilton, of Lancaster County, Pa., from whom descended James Hamilton, of Revolutionary fame, and James Hamilton, the famous "nullifier" Governor of South Carolina in Jackson's day; graduate at Kenyon College, O., 1863; now President of the People's Bank of Fayette County, Uniontown, Pa.

STEELE, REV. PROF. DAVID, D.D., 2102 Spring Garden Street, Philadelphia, Pa. Born at Altahagherry, near Londonderry, Ireland; son of James Steele; grandson of David Steele; minister of the gospel; pastor of the Fourth Reformed Presbyterian Congregation of Philadelphia, Pa.; Dean of the Faculty of the Reformed Presbyterian Theological Seminary, Philadelphia, and professor of Doctrinal Theology.

TARBET, REV. WILLIAM L., Pisgah, Morgan County, Ill. Born in Blount County, Tenn.; son of Hugh and Margaret K. Tarbet; minister of the gospel; Trustee of Blackburn University, Carlinville, Ill., and Secretary of the Board of Trustees of same.

THOMPSON, JAMES H., Rantaul, Ill.

TORBET, HUGH, Mt. Pleasant, O.

TAGGART, JOHN D., Louisville, Ky. Born at Ballymoney, County Antrim, Ireland; son of James Taggart and Mary Douds; pork packer; President of Fidelity Trust and Safety Vault Company; President of Kentucky and Louisville Mutual Insurance Company; Director in Bank of Commerce, Louisville, Ky.; Director in Bank of Shelbyville, Ky.; President and Director in three other companies; Director of the Louisville and Nashville Railroad.

THRONE, ROBERT GILLESPIE, Nashville, Tenn. Born at Lifford, Ireland; Scotch-Irish parentage; wholesale shoe merchant; elder in the First Presbyterian Church, Nashville, Tenn.

THOMPSON, DR. JOHN A., Wrightsville, Pa.

THOMPSON, EMMET BOLES, 610 Wood Street, Pittsburg, Pa.

THOMPSON, RT. REV. HUGH MILLER, Jackson, Miss. Born at Tamlaght, County Derry, Ireland; son of John Thompson and Anne Miller; clergyman of the Episcopal Church and Bishop of Mississippi.

TAGGART, WILLIAM W., M.D., Wooster, O.

TORRENS, FINLEY, 420 Frankstone Avenue, East End, Pittsburg, Pa.

Born at Letterkerry, County Donegal, Ireland; great-grandfather, Francis Torrens, born in Kirkintilloch, Scotland; grandfather, Francis Torrens; and father, Francis Torrens, born in Letterkerry, Ireland; real estate agent for the large Denny estate for thirty-five years; member of City Council; President of several manufacturing companies; elder in the Presbyterian Church, etc.

THAW, MRS. WILLIAM, Fifth Avenue, East End, Pittsburg, Pa. Born near Kittanning, Pa.; paternal grandmother, Scotch-Irish; paternal grandfather, English; maternal ancestors have been in America for two generations; Mrs. Thaw is the widow of the late Mr. William Thaw, of Pittsburg, a very prominent railroad man; she is active in the charitable organizations of her city.

TEMPLE, JUDGE O. P., Knoxville, Tenn. Born in Green County, Tenn., in 1820; three-fourths Scotch-Irish, of the blood of the Creigs, Burns, McCoys, Kennedys, McCords, McAlpines; lawyer; in 1850 appointed one of three commissioners to visit and negotiate treaties with Indian tribes of Texas, New Mexico, Arizona, and California; in 1860 presidential elector on the Bell-Everett ticket for the Knoxville District; in 1866 appointed by the Governor one of the Chancellors or Equity Judges of the State; twice elected afterward, and held this trust twelve years; from 1881 to 1885 postmaster at Knoxville; in 1885 retired from active life.

TATE, ROBERT COCHRAN, St. Joseph, Mich. Born at Fourtowns, Tullymore, County Down, Ireland, January 5, 1830; son of Robert Tate and Margaret McElroy; father died August, 1840, at the old home in Ireland; mother died October, 1890, in the city of Albany, N. Y., where a large number of his relatives still reside, especially those on mother's side; General Freight Agent of the W. W. Railroad, and afterward General Superintendent of same; later General Superintendent of iron works in Pennsylvania; and General Superintendent of Chicago and Pacific Railroad; for last ten years has been General Agent of the C. and E. I. Railroad, with headquarters in St. Joseph.

TAYLOR, JOHN, City Hall, Philadelphia, Pa. Born in Philadelphia, Pa.; son of John Taylor, Bally William, Ireland, and Mattie Fulton, Derry, Ireland; insurance agent; Quartermaster-general of Grand Army of Republic; receiver of taxes, city of Philadelphia.

THOMPSON, JOSIAH V., Uniontown, Fayette County, Pa.

VAN KIRK, WILLIAM JOHNSTON, Pensacola, Fla. Born at Uniontown,

Pa.; the Van Kirks came from Holland in 1630-40; settled near Princeton, N. J.; his maternal grandfather, Saul Carothers, was one of that numerous family, and of pure Scotch-Irish extraction; land agent for L. and N. Railroad; in the Confederate Army; was private on Gen. Price's escort, adjutant of a regiment, and a major on staff duty in McCulloch's Brigade of Forrest's Cavalry, C. S. A.

VANCE, REV. JOSEPH, Chester, Pa. Born near Washington, Pa.; descended on father's side from John Vance, born in Virginia, 1730; Isaac Vance, born in Virginia, 1754; Samuel Vance, born in Pennsylvania, 1791; on mother's side from John Fife, born in Fifeshire, Scotland, 1721, and who came to America in 1756; his father's mother was a Cotton (Puritan); clergyman; pastor of Presbyterian Churches as follows: Beaver Dam, Wis., 1861 to 1865; Vincennes, Ind., 1865 to 1874; First Church of Carlisle, Pa., 1875-86; Chester Second, 1886 to —; permanent Clerk of the Synod of Indiana 1871 to 1875; received the degree of D.D. in 1884 from Western University of Pennsylvania, at Pittsburg, and from Washington and Jefferson College.

VAN GORDER, GREENLEAF SCOTT, Pike, Wyoming County, N. Y. Born in York, Livingston County, N. Y., June 2, 1855; paternal ancestors, Holland Dutch; mother's name, Elizabeth Morehouse, daughter of Peter Morehouse and Sarah Johnson, who was a daughter of Edward Johnson and Elizabeth Stewart; lawyer; Town Clerk of Pike four years; Supervisor of Pike five years; Member of Assembly of New York, 1888-89; Senator Thirtieth District, N. Y., comprising counties of Niagara, Genesee, Livingston, and Wyoming; elected for two years, November, 1889, now serving first term.

WOOD, ANDREW TREW, Elmwood, Hamilton, Ont. Vice-president for Ontario and life member in the Scotch-Irish Society of America; born at Mt. Norris, County Armagh, Ireland; son of David and Frances Biggam Wood; steel, iron, and general hardware merchant; member of Dominion Parliament; President Hamilton Board of Trade, of the Mechanics' Institute, and of the Ontario Cotton Mills Company; President of the Ontario Baptist Convention; Vice-president of the Bible Society of Hamilton; Vice-president Hamilton Provident and Loan Society; Director of the Bank of Hamilton and of the Ontario Trust Company.

WALLACE, DR. A. G., Sewickley, Pa.

WILSON, T. H., Binghampton, N. Y.

WILSON, L. M., Binghampton, N. Y.

WILSON, REV. JAMES SMITH, Oxford, Wis. Born at Ballyhone, County Antrim, Ireland; Scotch-Irish parents; Presbyterian minister.

WOOD, MRS. JANE WHITE, Elmwood, Hamilton, Ont. First lady member.

WADDELL, THOMAS, Jacksonville, Fla.

WOODARD, JOHN H., 188 Adams Street, Pittsburg, Pa.

WOODSIDE, REV. NEVIN, 25 Granville Street, Pittsburg, Pa. Born in Township of Stroan, County Antrim, Ireland; son of Robert and Elizabeth Nevin Woodside; minister of the gospel.

WILKERSON, SAMUEL H., 771 Front Avenue, Buffalo, N. Y.

WOLFF, BERNARD, Spring and Thirteenth Streets, Atlanta, Ga. Born at Riverbourn, Prince Edward County, Va.; father, Maj. Bernard Likens Wolff, of Virginia; and mother, Eliza Preston Benton McDowell, daughter of Gov. James McDowell and Susanna Smith Preston, of Virginia; physician; Assistant Demonstrator of Anatomy in the University of Virginia.

WILLIAMSON, SAMUEL ELADSIT, Cleveland, O. Born in Cleveland, O.; son of Samuel Williamson; lawyer; general counsel N. Y. C. and St. L. Railroad Company; judge of Court of Common Pleas.

WARDEN, CLARKE FLEMING, Greensburg, Westmoreland County, Pa. Born in East Huntingdon Township, Westmoreland County, Pa.; grandfather born in Ulster, Ireland, 1745, and emigrated to Pennsylvania between 1760 and 1770; maternal ancestors also from

North of Ireland; Register and Recorder of Westmoreland County, and chief clerk in auditor-general's office under Gen. Temple.

WILLIAMS, JAMES CLARK, A.M., Pittsburg, Pa. Born in Richmond Township, Allegheny County, Pa.; Scotch-Irish Covenanter parentage; President of Curry University, Pittsburg, Pa.

WOODBURN, ROBERT H., Franklin, Pa. Born in Armstrong County, Pa.; son of John and Jane Woodburn, both born in the North of Ireland; merchant; captain in the Volunteers of the Union Army of Pennsylvania; elder in the Presbyterian Church; Director in Exchange Bank of Franklin, Pa.

WHITE, HENRY ALEXANDER, M.A., Ph.D., D.D., Lexington, Va. Scotch-Irish parentage; Professor of History, Assistant Professor of Moral Philosophy and Belles-letters, Assistant Professor of Modern Languages, of Washington and Lee University; elected President of Central University, Richmond, Ky., 1891; Presbyterian minister.

WORKMAN, DR. JOSEPH, 112 Mutual Street, Toronto, Canada. Born at Armagh, Ireland; physician; Superintendent Asylum for Insane, Toronto, for twenty-two years.

WILLIAMS, HON. ROBERT E., Bloomington, Ill. Born in Clarksville, Greene County, Pa.; maternal grandfather, Robert Hanna, from County Down, Ireland, one of the early emigrants to Western Pennsylvania, was a soldier in the Revolutionary War; paternal grandfather, a native of Hampshire County, Va., also one of the early emigrants to Western Pennsylvania and a soldier in the Revolutionary War; lawyer.

WRIGHT, RICHARDSON L., 4308 Frankford Avenue, Philadelphia, Pa. Born in the Province of Ulster, Ireland; son of Robert Erskine Wright, of Tyrone, Ireland, and Mary Richardson Little, of Formanagh, Ireland; brought by parents to this country during childhood; retired, formerly in mercantile pursuits; Speaker of the House of Representatives, and Senator; served many years in both branches of the Legislature of Pennsylvania; for the past nineteen years a member of the Board of Public Education in Philadelphia by appointment of the Judges of the Courts. (See "Biographical Encyclopedia of Pennsylvania," published in 1874.)

WILLOUGHBY, REV. J. W. C., Washington College, Tenn.

WRIGHT, COL. THOMAS T., Nashville, Tenn. Born at Ballymoney, County Antrim, Ireland; English on father's side, Scotch on mother's; land-owner; founder of the Scotch-Irish Society of America, and of the Southern States Forestry movement; originator of the plan which brought the National Arsenal to Columbia, Tenn.;

builder of the first modern business houses in Alabama and Florida; also creator of other local and national beneficial enterprises; life member of Scotch-Irish Society of America.

WESTALL, REV. HENRY A., Bloomington, Ill. Born in North Carolina; Scotch-Irish parentage; minister.

WILSON, JAMES. Aurora, Ill. Born in Comber, County Down, Ireland; parents, Irish, born in Ulster, were residents of Glasgow for some time, and finally returned to Ulster; chief clerk to Superintendent Motive Power, C., B., and Q. Railroad, Aurora, Ill.

WHITE, HON. JAMES B., Fort Wayne, Ind. Born in Sterlingshire, Scotland; Scotch-Irish parentage; merchant; Captain Company I, Thirtieth Regiment Indiana Volunteers; Councilman in Fort Wayne, Ind.; Member of Congress for the Twelfth District of Indiana in the Fiftieth Congress; World's Fair Commissioner for Indiana.

YOUNG, SAMUEL, 921 Liberty Street, Pittsburg, Pa. Born in County Antrim, Ireland; Scotch-Irish on father's side, English on mother's; wholesale merchant.

YOUNG, HON. HUGH, Wellsboro, Pa. Born at Killyleagh, County Down, Ireland; son of Hugh and Katherine Kennedy Young, originally from Ayrshire; President of a national bank; member of the Pennsylvania Legislature, 1877-78; national bank examiner, 1878-88.

YOUNG, REV. THOMAS W., Gril Hall P. O., Allegheny County, Pa.

YOUNG, REV. SAMUEL, 151 Buena Vista Street, Allegheny, Pa. Born near Ramelton, County Donegal, Ireland; parents, Scotch-Irish Covenanters; minister of the gospel in connection with the U. P. Church.

MEMBERS JOINING IN 1891-92.

ACHESON, REV. STUART, M.A., 48 Bleeker Street, Toronto, Canada, Vice President at Large for the British Provinces of North America. Born at Mono Mills, near Toronto; son of Thomas and Mary Barclay Acheson, both of Scottish families of the time of the Plantation; the Acheson family settled in the County Down, and the Mason family in the County Derry; educated in Knox College and University College, Toronto; pastor of the Presbyterian Church, Clover Hill, Ontario, for ten years; pastor of the First R. P. Church, Carlton Street, Toronto; has two brothers who are ministers of the Presbyterian Church in Canada, Rev. Samuel Acheson, St. Andrew's Church, Kippen, Ontario, and Rev.

Thomas Davis Acheson, Marquette, Manitoba; received the degree of A.B. from Queen's University, Kingston, Ontario, and A.M. from Hamilton College, New York, U. S. A.

ARMSTRONG, GEORGE WASHINGTON, Brookline, Mass. Born in Boston, Mass., August 11, 1836; son of David and Mahala (Loerring) Armstrong, of Boston, Mass.; grandson of Robert and Alice (Park) Armstrong, of Windham, N. H.; great-grandson of David and Elizabeth (Hemphill) Armstrong, of Windham; David Armstrong was a signer of the Association Test in 1776, and was a son of Dea. John and Janet Armstrong; John Armstrong was born in 1713, in County Londonderry, Ireland; came to Londonderry, N. H., when a boy with his father, Robert Armstrong, one of the grantees of Londonderry, N. H.; the latter was an offshoot of the famous clan Armstrong, of the debatable country on the Scottish and English border; President of the Armstrong Transfer Company; Director in the Manchester and Lawrence Railroad, and in other corporations.

ARDARY, JAMES, Thirty-first Street and Liberty Avenue, Pittsburg, Pa. Born in Pittsburg, Pa.; contractor.

BROWN, WILLIAM ALEXANDER, 1631 Locust Street, Philadelphia. Born October 23, 1865; graduate of the Law Department of the University of Pennsylvania (class of 1891), and member of the Philadelphia bar; his paternal ancestors emigrated from Scotland to Ireland during the persecutions of the Stuarts; some of them were among the defenders of Londonderry; his paternal grandfather and grandmother came to this country about 1830; his maternal ancestors lived for many generations near Market Hill, County Armagh; his maternal grandfather came to this country in 1820, and his maternal grandmother a few years later; his grandparents on both sides were married in this country; his maternal grandfather's family were noted for their longevity.

BLAIR, MORRIS WILLIAM, Kossuth, Des Moines County, Ia. Born in Pike County, Ill., now Rushville, Schuyler County, Ill.; son of Sarah Job and David E. Blair, son of Catherine Evans and William Blair, son of Elizabeth Cochran and Alexander Blair, who came from County Armagh to Lancaster, Pa., before 1750, and to Bourbon, Ky., 1785; Catherine Evans was a daughter of Thomas Evans and Mary Rutledge, daughter of Mollie Bortree and Isaac Rutledge, who emigrated to America in 1720; farmer.

BOWMAN, ROBERT SEVERS, Berwick, Pa. Born at Willow Springs,

Columbia County, Pa.; great-grandson of Capt. Robert Clark, of Flying Camp, in the American Revolution; great-grandson of John and Margaret (Campbell) Wilson, of County Tyrone, Ireland; great-great-great-grandson of Bishop George Walker and John Hutchison, of Londonderry, Ireland; postmaster and publisher *Berwick Independent*.

BELL, JAMES, 421 Sixth Street, Portland, Oreg. .

COOK, REV. THOMAS A., Alpine, Talladega County, Ala. Born in Argyleshire Kentyre, Scotland; Scotch-Irish parentage; minister and teacher; County Superintendent of Education.

CUMMINGS, CHARLES CALDWELL, Fort Worth, Tarrant County, Tex. Born in Holly Springs, Marshall County, Miss., June 23, 1838; Lowland Scotch, of the clan Comyn, the Highlanders being of the Red Comyn, and the Lowlanders Black Comyn; were adherents to the crown in the Cromwellian Rebellion, and were driven into Virginia in the middle of the sixteenth century in consequence, and helped the Loyalists to hold the "Old Dominion" fast to the crown, never surrendering, and two hundred years afterward were still loyal to the Constitution at Manassas according to their interpretation of that instrument versus a "higher law;" father's mother a Keys, French Huguenot; came over with the French contingent under Lafayette in American Revolution; County Judge of Tarrant County from 1876 to 1880 (two terms); member of the Seventeenth Mississippi Regiment, Barksdale's Brigade, McLaws's Division, Longstreet's Corps, army Northern Virginia; rank, Sergeant Major; lost right hand in the peach orchard at Gettysburg July 2, 1863.

CALDWELL, REV. SAMUEL CRAIGHEAD, Hazlehurst, Miss. Born in Marshall County, Miss.; great-grandson of David Caldwell, D.D., of Guilford County, N. C.; great-great-grandson of Alexander Craighead, of Mecklenburg, N. C.; minister.

CALHOUN, HON. PATRICK, Atlanta, Ga. Born in Fort Hill, Pickens District, S. C.; son of Andrew Pickens Calhoun and Margaret M. Green; paternal grandfather, John C. Calhoun; paternal grandmother, Floride Calhoun; paternal great-grandfather, Senator John E. Calhoun; paternal great-grandmother, Floride Boundeda; maternal grandfather, Gen. Doff Green; maternal grandmother, Lucretia Edison; lawyer.

CREIGH, THOMAS ALFRED, 1505 Farnam Street, Omaha, Neb. Born in Mercersburg, Franklin County, Pa.; son of Rev. Thomas Creigh, D.D. (who was pastor of a Presbyterian Church at Mercersburg

for forty-nine years), and Jane McClelland Grubb Creigh; grandson of Dr. John Creigh and Eleanor Dunbar Creigh, of Carlisle, Pa.; great-grandson of Judge John Creigh, who was a colonel in the American Revolution, and Jane Barker, of Carlisle, Pa.; great-great-grandson of Thomas and Mary Creigh, of Carnmoney, Ireland, great-great-great-grandson of John Creigh, of Carriekfergus and Carnmoney, Ireland, who was a ruling elder in the Presbyterian Church in Carnmoney from May, 1718, till his death, about 1735; President of the O. F. Davis Real Estate and Loan Company; member of One Hundred and Twenty-sixth Pennsylvania Infantry, army of Potomac 1862-63; ex-President Nebraska Society Sons of American Revolution; Past Grand Recorder of Knights Templar State of Nebraska.

CHARLTON, ALEXANDER GOW, Omaha, Neb. Born in Freeport, Ill., September 5, 1856; grandfathers, Dr. Samuel Charlton, Cannonsburg, Pa., and John L. Gow, attorney, Washington, Pa.; grandmothers, Hannah De Bovard and Mary Murdoch, daughter of Alex. Murdoch, Esq., Washington; Alex. Murdoch married the daughter of Matthew Henderson, one of the first ministers of the Associate Reform Church of North America; father, James B. Charlton; mother, Luey A. Gow; John L. Gow was the son of Deacon James Gow, of Hallswell, Me.; Cashier McCague Savings Bank, and Secretary of McCague Investment Company; Director of the American National Bank, Omaha.

CRAIG, REV. JOHN NEWTON, D.D., Atlanta, Ga. Born in Rockingham County, Va.; son of George Evans and Matilda Guthrie Craig; ancestors from North of Ireland; maternal ancestors, Guthrie, McClelland, Stuart, Gilkerson, Lynn; paternal ancestors, Evans, Laird; his great-great-grandmother married his great-great-grandfather Craig in Ireland; Presbyterian minister; pastor at Lancaster Court House, S. C.; chaplain in Confederate army; pastor at Holly Springs, Miss.; Secretary of Home Missions Presbyterian Church, United States; member Board of Directors Southwestern Presbyterian University, 1880-88.

CALDWELL, HARRY M.; Bruin, Butler County, Pa. Born at Ballymoney, County Antrim, Ireland; grandfather and father born in Blantyn, Lanarkshire, Scotland; grandfather was a Shepard; merchant; school director for three years; postmaster at Bruin.

CRAIG, MARGARET C., New Alexandria, Pa. Born in New Alexandria, Westmoreland County, Pa.; Scotch-Irish parentage; maternal grandmother was Barbary Sanderson, whose parents came

from Ireland; paternal grandmother, Elizabeth McDonald, of Scotland; grandfather, Samuel Craig, was a soldier in the revolutionary war, and while crossing the Chestnut Ridge on his way to Fort Mifflin was taken a prisoner by the Indians, and was never heard from again; father, the late Gen. Alexander Craig, was a junior officer in the revolutionary war; he crossed the Delaware with Gen. Washington, and participated in the battles of Princeton, Trenton, and others.

CAMPBELL, JAMES DAVID, Spartanburg, S. C. Born at Belton, Anderson County, S. C., May 2, 1867; ancestors on paternal side removed from Ireland to Pennsylvania about the middle of the eighteenth century, thence to Virginia, and just before the revolutionary war to Upper South Carolina; descended on maternal side from Scotch-Irish family of Cox; druggist; official stenographer of the Seventh (S. C.) Judicial Circuit; member of the staff of the *Charleston News and Courier*; first and present official shorthand reporter for the Scotch-Irish Society.

COLVILLE, WINFIELD W., 15 Logan Street, Pittsburg, Pa. Born in Pittsburg, Pa.; son of James W. Colville and Mary Ann Balfour; Finance Clerk, Post Office, Pittsburg, Pa.; chief clerk for state of Pennsylvania at Johnstown, Pa., during the time the state was in control after the flood.

DAILY, WILLIAM ANDERSON, 214 West One Hundred and Fourth Street, New York City. Born in New York City; son of John and Jane Anderson Daily; paternal grandfather, John Daily; paternal grandmother, Jane Waddell; maternal grandfather, Robert Anderson; maternal grandmother, Jane Calhoun; clerk.

DICKSON, THOMAS, Troy, Ren County, N. Y. Born in Banbridge, County Down, Ireland; ancestors came from Scotland in the year 1730; contractor; Trustee of Woodside Presbyterian Church twenty-one years; elected member of Assembly, state of New York, in 1886; elected Treasurer of Ren County in 1888, and served three years.

DICKSON, ALLAN HAMILTON, Wilkes Barre, Luzerne County, Pa. Born in Utica, N. Y.; son of Hugh Sheridan Dickson, born in Rathfryland, County Down, Ireland; died in 1888; was a Presbyterian clergyman; grandfather, Alexander Dickson; came from Ireland to America in 1827, and died at Lanningburg, N. Y., in 1871, at the age of ninety-five; he was the son of John Dickson, who was born in Lanarkshire, Scotland; lawyer.

DAKE, DR. WILLIAM CHURCH, 218 North Vine Street, Nashville,

Tenn. Born in Pittsburg, Penn., January 28, 1852; became a resident of Nashville, Tenn., June 22, 1869; eldest son of Dr. J. P. and Elizabeth Church Dake; mother born in Pittsburg, Pa., August 19, 1826; mother's father, Dr. William Church, Jr., born in Coleraine, Ireland, August 1, 1795; mother's mother, Elizabeth Taggart Church, born in County Down, Ireland, December, 1795; mother's grandfather, Dr. William Church, Sr., born in Coleraine, Ireland, August 19, 1772; mother's grandmother, Margaret McAllister Church, born in Ireland, 1770; mother's grandparents came to America in 1797, and settled in Strasburg, Lancaster County, Pa.; removed to Pittsburg, Pa., in 1805; physician; President (1892-93) Southern Homeopathic Medical Association; President (1891-93) Homeopathic Medical Society of Tennessee; member American Institute of Homeopathy, and of American Obstetrical Society.

ERWIN, FRANCIS, Painted Post, Steuben County, N. Y. Born January 5, 1834, at Painted Post; son of Francis E. and Sophia McCall Erwin; grandson of Samuel Erwin; great-grandson of Arthur Erwin, who came from the county of Antrim, Ireland; settled at Erwin, Bucks County, Pa., and married Mary Kennedy, daughter of William Kennedy, who came from Londonderry, Ireland, in 1730; Arthur Erwin was a large landholder in Bucks County, Pa., and owned thirty thousand acres in Steuben County, N. Y.; was a colonel in the revolutionary army, and served under Gen. Israel Putnam; Sophia McCall's ancestors were from Scotland; being Presbyterians, became involved in the religious troubles of 1668, and escaped to Ulster, in Ireland; in six months afterward sailed, with other persecuted Covenanters, to New Jersey; afterward drifted to Massachusetts, and settled in Marshfield; farmer.

FLOWERS, GEORGE W., 110 Diamond Street, Pittsburg, Pa.

FINLEY, JOHN A., Charleston, S. C.

FORBES, CAPT. GEORGE B., Atlanta, Ga.

FISHER, HENRY BLACHARD, Batavia, Genesee County, N. Y. Born in Hamilton, Canada; son of John Fisher, of Londonderry, N. H.; lawyer.

FOSTER, W. F., St. Joseph, Mo.; Box 344. Born in Edgar County, Ill.; great-grandfather Foster was Scotch-Irish, and born in Scotland of Scotch-Irish parentage; editor and meteorologist; captain in the Union army, war of rebellion; county officer, and for twelve years an editor of daily and weekly news, and political papers.

FLEMING, JAMES PRESSLY, 108 Fourth Avenue, Pittsburg, Pa. Born

in Allegheny City, Allegheny County, Pa.; son of Cochran Fleming, born 1786 in Londonderry, Ireland, and Sarah Dongan Fleming, born 1795, who settled in Allegheny County about 1818; insurance agent; Inspector State Penitentiary, Western District of Pennsylvania; officer of Light Artillery, Pennsylvania Battery, during 1861-62.

FISHBURNE, JAMES A., Waynesboro, Va. Born in Waynesboro, Va.; Teacher; Principal Fishburne Military School.

FINLAY, ARTHUR M., Galveston, Tex., or St. Louis, Mo. Born in St. Louis, Mo.; parents and six older children born at Leslie, Scotland; manager Waters Pierce Oil Company, Galveston, Tex.

FRAME, JAMES A., 105 East Seventieth Street, New York City. Born August 26, 1841, in St. Johnstown, near Londonderry; son of Matthew Frame and Ann McGirr, who were born in Castledown; grandparents on both sides born in Castledown; came to this country in 1852; mason and builder; deacon of Fifth Avenue Presbyterian Church.

GRAGG, ISAAC P., 53 State Street, Boston, Mass. Born at Roxbury, Mass., September 1, 1842; son of Moses Gragg, born at Groton, Mass., September 20, 1791; son of Samuel Gragg, born at Groton, Mass., February 15, 1752; son of Jacob Gragg, birthplace unknown; son of Samuel Gragg, one of four brothers who came from North of Ireland in 1712; son of John Gragg, born in Ireland in 1665, killed near Londonderry in 1669; son of Capt. David Gragg, born in Scotland, captain under Cromwell, and also killed near Londonderry with his son in 1689; General Manager Eastern Development Company; served as private and corporal in Company "D," First Massachusetts Volunteer Infantry from 1861 to 1866; served as lieutenant and provost captain in Sixty-first Massachusetts Volunteer Infantry, 1864-65; member of the Common Council, City of Boston, in 1871, 1872, and 1876.

GIBSON, GEN. WILLIAM HARVEY, Tiffin, Seneca County, O. Born in Jefferson County, O.; grandfather came from North of Ireland in 1774; father born in Pennsylvania in 1774; left an orphan at five years of age, and raised by an uncle at Georgetown, Ky.; mother born in Pennsylvania of Welsh parents; lawyer; State Treasurer of Ohio; colonel Forty-ninth Ohio Volunteers, and brevet brigadier general U. S. Volunteers; Adjutant General of Ohio; Board of Canal Commissioners of Ohio; postmaster at Tiffin, O.

HENRY, WILLIAM HAMILTON, 734 East One Hundred and Fortieth Street, New York City. Born in New York City, October 15, 1845;

great-grandson of Hugh Henry, whose father, John Henry, was a merchant at Coleraine, Ireland, and who emigrated to America and settled at Philadelphia, Pa., in 1765, and married Phoebe Ann Morris, daughter of Robert Morris, of that city, who was active in the defense of Philadelphia in the war of 1812; grandson of William Hamilton Henry, a noted lawyer, and Ann Eliza Neal, of Philadelphia; son of Horatio Morris Henry, a prominent journalist, first of Bucks County, Pa., and at the time of his death of New York, and Sarah Ann Nugent, of Nova Scotia; journalist; business manager of the *New York Herald* from 1867 to 1884; married Alice Savent, of Nyack, on the Hudson, and has eight children, six boys and two girls.

HENDERSON, JOHN, Johnstown, Cambria County, Pa. Born at Myioe, near Durlanagh, County Donegal, Ireland; furniture dealer.

HAPPER, ANDREW PATTON, REV. D.D., Glenshaw, Allegheny County, Pa. Born in Washington County, Pa.; son of B. Happer and Ann Arrell Happer; grandparents on paternal side both came from Ireland in youth to Lancaster County, Pa.; and married there in 1780; missionary in China of Presbyterian Church for forty-seven years; graduate of Jefferson College, Pa., 1835; in medicine at University of Pennsylvania in 1844; in theology at Western Theological Seminary in 1844; President of a Christian college in China from 1887 to 1891.

HAMILTON, JAMES MCCLUNG, Nashville, Davidson County, Tenn. Born in Russellville, Logan County, Ky.; grandson of William Hamilton and Mary McClung, who moved to Lexington, Rockbridge County, Va., at an early day, William Hamilton is said to have built the first schoolhouse and Presbyterian Church in that country; hardware and cutlery merchant for fifty-five years in Nashville; ruling elder in the Presbyterian Church in Nashville for fifty years.

JOHNSTON, REV. HOWARD A., 952 West Eighth Street, Des Moines, Ia. Born at Cedarville, O.; paternal grandfather a native of Scotland, from the Edinburgh stock of Johnstons; maternal grandmother was a Stewart, other two ancestors of Irish stock; minister; pastor Seventh Presbyterian Church, of Cincinnati, from 1885 to 1890; pastor Central Presbyterian Church, of Des Moines, since 1890; received Ph.D. from University of Wooster, 1889.

KERR, SAMUEL GRIFFITH, 408 Lackawanna Avenue, Scranton, Pa. Born at Muckcross, near Donegal, County Donegal, Ireland; son of John Kerr and Rebecca (Young) Kerr; grandfather, Samuel Kerr; grandmother, Ann (Cunningham) Kerr; merchant.

KELLY, OLIVER S., Springfield, Clark County, O. Born in Clark County, O., December 23, 1824; son of John and Margaret Kelly; paternal grandparents, James and Catherine Kelly, natives of Ireland; maternal grandparents, Alexander and Jane McBeth, natives of Scotland; manufacturer; Mayor of Springfield; member City Council; member board of Waterworks Trustees; delegate from Seventh Ohio District to represent National Convention in Minneapolis, June, 1892.

KERR, J. L. C., Atlanta, Ga.

KYLE, JAMES, Providence, R. I.

LIVINGSTON, THOMAS MOORE, M.D., Columbia, Pa. Born near Huntingdon, Huntingdon County, Pa.; physician; trustee in the Presbyterian Church of Columbia, Pa.; President of Lancaster City and County Medical Society, and a member of the Pennsylvania State Medical Society, and of the American Medical Society.

LOGAN, JUDGE SAMUEL T., Knoxville, Tenn. Born in Abingdon, Va.; grandfather Logan, Scotch; grandmother McReynolds, Scotch-Irish; Judge of Circuit Court of Knox County, Knoxville, Tenn.; State Senator.

MONTGOMERY, COL. JOHN ALEXANDER, Birmingham, Ala. Born in Lewisburg, Greenbrier County, W. Va.; his ancestor, John Montgomery, came from Ireland in the early part of the eighteenth century, settled first in Pennsylvania; married Esther Houston, from North of Ireland; settled in Augusta County, Va.; several sons became prominent in border warfare, and were soldiers of the Revolution; one of these sons, Rev. John Montgomery, graduated from Princeton College in 1775, was one of the founders, trustees, and first teachers of Liberty Hall Academy; afterward pastor of the Presbyterian Churches at Winchester, Va., and Rocky Springs, Augusta County, Va.; married Agnes Hughart; his son, John Montgomery, married Elizabeth Nelson, daughter of Alexander Nelson, who came from Ireland about 1776; James Nelson Montgomery, father of the subject of this sketch, married Ann S. Jacob, of Wheeling, Va., and settled in Lewisburg, Greenbrier County, Va., now West Virginia; President of Mary Lee Coal and Railroad Company; colonel of West Virginia Volunteers.

MOORE, MARTIN KIRK, Atlanta, Ga. Born in Yorkville, S. C.; railway equipments; stocks and bonds.

MORROW, DAVID, 1502 Capouse Avenue, Scranton, Pa.

MAXWELL, GEORGE TROUP, M.D., Jacksonville, Duval County, Fla. Born in Belfast plantation, Bryan County, Ga.; ancestors, the Max-

wells of Maxwellton, Scotland, and Belfast, Ireland, and South Carolina, and Georgia, U. S. A.; physician; sketch in Appleton's Encyclopedia and Biography.

MORRISON, ISAAC L., Jacksonville, Morgan County, Ill. Born in Kentucky; son of Scotch-Irish parents; lawyer; member of Illinois Legislature.

MACKEY, CHARLES WILLIAM, 7 West Twenty-sixth Street, N. Y., or Franklin, Pa. Born in Franklin, Venango County, Pa., November 19, 1840; paternal grandfather, William Mackey, born near Inverness, Scotland; came to America in 1765, located at Port Duposit, Cecil County, Maryland; paternal grandmother, Kaziah Rebecca Murphy, born in County Tyrone, Ireland; came to America also in 1765; maternal great-grandfather, John Fagundus, born at Frankfort, A. M., Germany; came to America in 1732; located at Philadelphia, Pa.; maternal great-grandmother came from same place, and located in same place; maternal grandfather, John Fagundus, and maternal grandmother, Mary (Cressman) Fagundus, were born in Philadelphia, Pa.; his father, Charles Washington Mackey, was born at Port Duposit, Md., April 21, 1791; and his mother, Julia Ann (Fagundus) Mackey, in Lycoming County, Pa., December 14, 1801, and they were married at Dunstown, Lycoming County, Pa., November 9, 1820; located in Franklin, Pa., December 27, 1831; was an officer in the Union army during the rebellion; was special agent of the United States Treasury; Mayor of the city of Franklin, Pa.; City Solicitor three terms; member of the City Council several terms; member of the Park Commission; Past Commander Grand Army of the Republic; member of the military order of the Loyal Legion; Past Commander of Knights Templar; President of the Pittsburg, Bradford, and Buffalo Railroad Co.; and President, Vice President, and solicitor of several other railroads; now resides in New York City, and is solicitor for several large corporations; was a delegate to the Republican State Convention of 1876, and several other state conventions, and was an alternate delegate to the Republican National Convention of 1888; was admitted to the bar August 27, 1865, and is a member of the Supreme Court of the United States, and of the Supreme Courts of several other states of the union; ancestors were all Presbyterians.

MAGILL, JOHN, 148 Second Street, Troy, N. Y. Born in the Parish of Dromore, County Down, Ireland, in 1831; came to America in 1849; of Scotch-Irish descent; son of John Magill and Mary Johnston, whose forefathers came to Ireland in the year 1600; mason,

builder, and contractor; General Assessor of Troy from 1870 to 1876; held office of Police Commissioner for the past twelve years.

MARTIN, HON. JOHN, No 6 Couch Street, Plattsburg, N. Y. Of Scotch-Irish parentage; customs officer.

McCRIKART, S., 1010 Penn Avenue, Pittsburg, Pa. Born near Hillsboro, in Townland of Drumlough, Parish of Dromore, County Down, Ireland, November 3, 1845; name is Ulster form of McGregor; descendant of the Scotch McGregor clan that was broken by act of Parliament; son of John Edward McCrickart (or McGregor) and Agnes McCauley, both Presbyterians; national teacher in Ireland from an early age; left Belfast May 20, 1848; sailed from Liverpool May 29, 1848, and landed in New York July 7, 1848; reached Pittsburg, Pa., July 20, 1848, where he has remained since; President of the Fort Pitt Coal Company for twenty-four years.

McCLEERY, JOHN B., Chaplin United States army, Fort McIntosh, Tex. Born at Sharon, Mercer County, Pa.; father born in County Antrim, Ireland; mother of Scotch-Irish ancestry, born in Pennsylvania; minister; postmaster in Pontiac, Ill., under Lincoln's administration; County Superintendent of Public Schools in Livingston County, Ill., and Jefferson County, Kan.; Chaplain in Kansas State Prison for six years, and in the United States Military Prison ten years.

McBRATNEY, ROBERT, 120 Franklin Street, New York City. Born in Belfast, Ireland; agent, representing the York Street Flax Spinning Company (L. & S.), of Belfast.

McCLELLAND, THOMAS S., 417 Superior Street, Chicago, Ill. Born at Sharon, Beaver County, Pa.; son of Thomas and Esther (Wilson) McClelland; graduated from Williams College, Mass., in June, 1864; entered Federal army (Sherman's Command) in Georgia and mustered out in July, 1865; admitted to the bar and commenced practice in June, 1867; grandfather was William McClelland, who settled at Mt. Jackson, Lawrence County (formerly part of Beaver), Pa., in the latter part of the last century, where his father was born; great-grandfather was Thomas McClelland, who from about 1760 to his death in 1809 lived near Newburg, Cumberland County, Pa.; Presbyterian family; mother's family were Covenanters; tradition says the family ancestors passed over into Ireland from Kirkcudbright, Scotland, at a period known as the "Ulster Plantation."

McCLELLAN, HENRY BRAINERD, Lexington, Ky. Born October 17, 1840; son of Samuel McClellan, M.D., Philadelphia, Pa.; son of

- James McClellan, Woodstock, Conn., born September 20, 1769; son of Gen. Samuel McClellan, born at Worcester, Mass., January 4, 1730; parents of Gen. Samuel McClellan emigrated from Kirkcudbright, Scotland, date unknown; Samuel McClellan served as ensign and lieutenant in the French and Indian War; was wounded, removed to Woodstock, Conn., served as captain of a troop of horse from 1773 to 1775, commissioned major of Eleventh Connecticut Regiment October 15, 1775, lieutenant colonel of same, December 27, 1776, colonel of same, January 23, 1779, brigadier general Fifth Brigade Connecticut Militia, June 10, 1784, served under Washington in New Jersey, 1776.
- McLAURY, DR. JAMES SAVAGE, Onondaga Valley, Onondaga County, N. Y. Born in Koitright, Delaware County, N. Y., October 9, 1815; son of Matthew McLaury and Margaret Riggs; grandson of Thomas McLaury and Agnes Harsha; retired physician.
- McCLELLAND, JOSEPH WILSON, 607 North Eleventh Street, Philadelphia, Pa. Born in Upper Strasburg, Franklin County, Pa.,
- McKEAN, ALEXANDER F., York, Livingston County, N. Y. Born in County Armagh, Ireland; merchant.
- McBRIDE, WILLIAM CARDWELL, 499 Third Street, South Brooklyn, N. Y. Born in County Armagh, Ireland; father Scotch; mother English; both ancestors came to Ireland some centuries ago.
- McCOOK, HON. ANSON G., office Secretary Senate, Washington, D. C. Born in Steubenville, O.; second son of John McCook, M.D., and Catharine Julia McCook; father born in Pennsylvania; mother born in Hartford, Conn.; Secretary United States Senate, and President *New York Law Journal*; captain, major, lieutenant colonel, and colonel Second Regiment Ohio Volunteer Infantry during the war; also colonel One Hundred and Ninety-fourth Regiment Ohio Volunteers, and brevet brigadier general volunteers; assessor Internal Revenue Steubenville District; member Congress, Eighth New York District, Forty-fifth, Forty-sixth, and Forty-seventh Congresses.
- McCONNELL, SAMUEL D., D.D., 1318 Locust Street, Philadelphia, Pa. Born in Westmoreland County, Pa., in 1845; son of David McConnell and Agnes Guthrie; grandson of David McConnell and Martha Whiteside; great-grandson of John Daniel McConnell and Rebecca Kirkpatrick; clergyman of the Protestant Episcopal Church; President (1892) of Pennsylvania Scotch-Irish Society; Fellow of American Institute of Philosophy; Fellow of American Society of Church History; Assistant Fellow of British Institute.

McCLAUGHRY, CHARLES CHASE, Hoboken, Allegheny County, Pa. Born at Carthage, Hancock County, Ill., April 7, 1863; son of Robert, son of Matthew, son of Thomas, son of Andrew, son of Thomas, son of Matthew McClaughry, a Scotchman resident in Longford County, Ireland, and one of the Clinton colony who sailed for America in 1729; deputy superintendent Allegheny County Workhouse; formerly chief engineer Illinois State Penitentiary, Joliet, Ill.

McKIM, JOHN, Steubenville, O. Born in Brooks County, West Virginia; farmer.

McDONALD, ALEXANDER, Clifton, Hamilton County, O. Born in Scotland; merchant; President Standard Oil Company of Kentucky; President Consolidated Coal and Mining Company, Cincinnati; elder in Second Presbyterian Church of Cincinnati; Director Third National Bank, Cincinnati; Cincinnati Southern R. R., C. C. C., & St. Louis railway.

McMILLAN, SAMUEL J. R., LL.D., St. Paul, Minn. Born in Brownsville, Pa., February 22, 1826; during his infancy his parents removed to Pittsburg, and he was graduated from Duquesne College, which afterward merged into the Western University of Pennsylvania; studied law in the offices of Hon. Charles Shaler and Hon. M. Stanton, and in 1849 commenced practice in Pittsburg; in 1852 he removed to Stillwater, Minn., where he immediately took a prominent position at the bar, and attracted much attention by his brilliant conduct in certain important civil and criminal cases; he removed to St. Paul in 1856; he continued his practice until the State Government of Minnesota being formed in 1858, he was elected Judge of the first Judicial District; in 1864, together with Hon. Thomas Wilson, he was appointed Associate Justice of the Supreme Court, to fill the vacancies caused by the resignations of Hon. I. Atwater and Hon. Charles E. Flaudran, and in the same year was elected to the same office for a full term of seven years; was reëlected in 1871; in 1874 was chosen Chief Justice in the place of Hon. G. C. Ripley, resigned, and was at the next election returned for a full term; in February, 1875, he was chosen United States Senator; while in the Senate he was Chairman of Committee on Claims, and succeeded Roscoe Conkling as Chairman of Committee on Commerce and Committee on Revolutionary Claims; in 1890 he was chosen as one of two men from the West, as a member of the Committee of Revision of the Confession of Faith of the Presbyterian Church;

in 1891 his *Alma Mater* conferred on him the degree of LL.D.; after serving two terms in the United States Senate, he renewed his professional duties and is now practicing law with Mr. G. W. Lewis.

McKINN, JOHN, Steubenville, O.

McBRIDE, WILLIAM C., 499 Third Street, Brooklyn, N. J.

McCLELLAND, PROF. H. B., Lexington, Ky.

McKINLEY, HON. WILLIAM E., Columbus, O. Governor of State of Ohio.

McDONALD, HON. HENRY, Clifton, Hamilton County, O.

PEARCE, EUGENE H., D.D., Danville, Ky. Born near Mayesville, Ky., in 1843; third generation from Mark Pearce, of Scotland (near Roslyn Chapel), Edinburgh; family exiled to France and North of Ireland during the reign of James II., 1688; family subsequently united at Lurgan, Ireland, and emigrated to Delaware, U. S. A., about 1715-20; minister in M. E. Church, South; Kentucky Conference; A.M. graduate; admitted to bar in 1867; in 1875-76 theological course at Drew Theological Seminary; in 1877 entered the ministry of the M. E. Church, South; State Commissioner from Kentucky to International Exposition, Vienna, Austria, in 1873; Curator Kentucky Wesleyan College in 1892.

PETTIGREW, JOHN GRAHAM, 854 Lexington Avenue, N. Y. Born in Belfast, Ireland; son of Hugh Pettigrew, born at Ballymenagh, Holywood, County Down, and Jane Pettigrew (Graham), born at Cultra, Holywood, County Down.

PETTIGREW, ROBERT, corner Fifty-seventh Street and Eleventh Avenue, New York City. Born in Belfast, Ireland; son of Hugh Pettigrew, born at Ballymenagh, Holywood, County Down, and Jane Graham, born at Cultra, Holywood, County Down, Ireland.

PARK, REV. JAMES, Knoxville, Tenn. Born in Knoxville, Tenn.; son of James Park, native of Balleighan, Donegal County, whose lineage runs back to Olave, the Red, King of the Isle of Man, and is mingled with the Alexanders; pastor First Presbyterian Church, Knoxville, Tenn.; minister of the gospel forty-five years; President Rogersville Female College from 1855 to 1859; President Washington College, Tennessee, in 1857; trustee University of Tennessee; graduate East Tennessee University in 1840; Princeton Theological Seminary in 1846.

POLLOCK, O. W., captain Twenty-third Infantry, United States Army, Fort MacIntosh, Laredo, Tex. Born in Erie, Erie County, Pa.; son of Charles Pollock, of Erie, Pa.; grandson of Adam Pollock, Erie, Pa.; great-grandson of Charles Pollock, of North-

umberland County, Pa.; great-great-grandson of Dr. Thomas Pollock, of Coleraine, Ireland.

RODGERS, ROBERT L., 16½ Whitehall Street, Atlanta, Ga. Born in Washington County, Ga., July 14, 1847; Scotch-Irish parentage; lawyer; judge of a court; captain of the Washington Rifles.

RAY, COL. LAVENDER R., 70½ Whitehall Street, Atlanta, Ga. Born at Newnan, Coweta County, Ga.; son of Lavender R. Ray, son of John Ray and Bethenia G. Lavender, born December 15, 1842; John Ray was born at Drimsterhill, near the city of Donegal, Ulster, Ireland, March 17, 1792, son of David Ray and Mary Lucy Atcheson; John Ray came to America when twenty years of age, and landed at Philadelphia, where he had an uncle living; after teaching school in Chester County, Pa., came to Staunton, Va., in 1822, where he studied law; in 1829 he moved to Newnan, Ga., where he became a distinguished lawyer, and accumulated great wealth; married in 1833 and died in Newnan, July 21, 1868; in 1862 he was made Presidential Elector and cast the vote of the state of Georgia for Jefferson Davis and Alexander H. Stephens for President and Vice President of the Confederate States of America; David Ray was the son of Samuel Ray and his wife, a Miss Armstrong, both of County Donegal; Bethenia G. Lavender was born in 1803, the daughter of John Lavender, of Winchester, Va., and Mary Ellis Gilliam, of Amherst County, Va.; she died July 19, 1867, leaving six children; she was the wife of John Ray.

RANKEN, HUGH L., St. Louis, Mo. Born in Lisboy, Parish of Agahadory, County Londonderry, Ireland; son of John Ranken, son of Hugh Ranken, who emigrated from Ayrshire, Scotland, about the year 1685.

ROPER, HON. DAVID D., Slatington, Lehigh County, Pa. Born in County Monaghan, Ireland; on father's side a mixture of English and Scotch; mother, Mary Douglass, Scotch; lawyer; served three terms (six years) as a member of the Pennsylvania Legislature; served in the Federal army in 1862-63, and held several other positions of trust.

REED, COL. W. H., Pittsburg, Pa.

STEPHENS, BENJAMIN F., Elkhart, Ind. Born in Susquehanna Township, Dauphin County, Pa.; son of Andrew Stephens, of Scotch parentage, and May Braden, from North of Ireland; paternal grandmother's maiden name was Elder; great-grandfather Elder was a Presbyterian minister for the Scotch Presbyterian Caxton Church, Dauphin County, Pa.; township trustee; President of the

board of town trustees; member of Board of Education; member of Board of Health; held various official positions in the Church to which he belongs; lawyer.

SATTERFIELD, JOHN, 1022 Delaware Avenue, Buffalo, N. Y. Born in Sharon, Mercer County, Pa.; mother's name was Morrison, born in Beragh, County Tyrone, Ireland; producer of petroleum.

SLOAN, HON. SAMUEL, President Delaware and Lackawanna Railroad, New York City.

SMYTH, JOHN, Goldmans, Tensas Parish, La. Born near Castlederg, twenty miles south of Londonderry, Ireland; son of John Smyth and Ann (Woods) Smyth; came to New Orleans in 1850, remained till 1851, then moved to Natchez, Miss.; planter; for two years assistant civil engineer of public works of Great Britain; for thirteen years a merchant in Natchez, Miss.; moved to Tensas Parish in 1864; Assistant State Engineer of Louisiana from 1844 to 1888.

THOMPSON, ROBERT MEANS, 37 to 39 Wall Street, New York City. Born in Corsica, Jefferson County, Pa.; father's name, John Jamison Thompson; mother's name, Agnes Kennedy Thompson; mother's father, Rev. William Kennedy; mother's mother, Mary McClure; Mary McClure's father, Benjamin McClure; Mary McClure's mother, Agnes Wallace; Benjamin McClure's father, John McClure; Benjamin McClure's mother, Jane Ahll; John McClure came from North of Ireland to North Carolina about the year 1730; afterward removed to Pennsylvania, where he purchased land in 1748, taking title by patent from Thomas and Richard Penn, by deed dated October 12, 1748; in 1743 he married Jane Ahll, by whom he had eight children; Benjamin, the youngest son, was born September 9, 1750; John McClure died March 25, 1777; Benjamin McClure married Agnes Wallace, of Unchlan Township, Chester County, Pa.; Mary McClure was their third child; President of the Oxford Copper Company; graduated at the Naval Academy, Annapolis, class of 1868; member of City Council of Boston.

THOMAS, WILLIAM GEORGE, 71 South Grove Street, East Orange, N. J. Born in New York City; his father, George Thomas, was born near Strabane, County Tyrone, Ireland; his mother, Mary Wilson, was born in Londonderry, Ireland; manager.

WALLACE, HENRY, Ph.D., Des Moines, Ia. Born at West Newton, Pa.; his father, John Wallace, was born near Kilrea, Ireland; his mother's father, Randall Ross, was born at Ahadona, Ireland; his

mother's mother, Martha Finley, from one of the earlier migrations; editor *Iowa Homestead*; President Iowa Stock Breeders' Association; Senator Monmouth College, Monmouth, Ill.

WILLSON, PROF. FREDERICK N., Princeton, N. J. Born in Brooklyn, N. Y.; descended from James Willson, of Presbyterian Scotch-Irish stock; settled in Virginia, near Brownsburg, Rockbridge County, in 1771; married Rebecca, daughter of Thomas, and niece of Col. John (Burgess) Willson; Moses Wilson, farmer; Fairfield, Rockbridge County, Va.; married Elizabeth, granddaughter of "Burgess" Willson, for twenty-seven years representative of Augusta County in the House of Burgesses; James S. Willson, farmer; Fairfield, Va., married Tirzah Humphreys, daughter of David Carlisle Humphreys, Greenville, Augusta County, Va., and Margaret Finley, niece of President Samuel Finley, of Princeton College; Thomas Newton Willson, Fairfield, Va., graduated Washington and Lee, class of 1848, and later was Professor in the Rensselaer Polytechnic Institute, and Principal of Troy Academy, Troy, N. Y.; married Mary Caroline Evarts, of English descent, records at Guilford, Conn.; Frederick Newton Willson married Mary Hewes Bruere, daughter of Joseph H. Bruere, of Princeton, N. J.; teacher; graduate of Rensselaer Polytechnic Institute, class of 1879; Lake Forest University, mathematics, 1879-80; Professor of Graphics, Princeton University, December, 1880, to present time; member American Society Mechanical Engineers; member New York Mathematical Society; Fellow American Association Advanced Science.

WILSON, THOMAS HUDSON, Binghampton, N. Y. Born at Wilkes Barre, Pa.; son of Thomas Wilson and Mary McLean Wilson.

WILSON, HUGH HAMILL, Navasoto, Tex.

WILLIAMS, JOHN. Treasurer's Office, Delaware, Lackawanna, and Western R. R. Company, post office box 2090, New York City.

WILLFORD, WILLIAM, Canton, Fillmore County, Minn. Born in Big Lick Township, Hancock County, O.; son of Charles B. Willford, of Greene County, Pa., and Eliza Kerr (Scotch-Irish parentage), of Washington County, Pa.; great-grandson of Joseph Willford, of Leicestershire, England, who settled in Cumberland County, Pa., in 1766, and Mary Campbell (Scotch-Irish parentage), who, with her parents, settled in Central Pennsylvania sometime prior to 1750; she was taken a prisoner by the Delaware Indians at or near Penn's Creek in Pennsylvania in 1757, and delivered up to Col. Bouquet, at the forks of the Muskingum River, in 1764; notary public and conveyancer.

WALLACE, WILLIAM A., Clearfield, Pa. Born at Huntingdon, Pa.; ancestors on father's side, Wallaces, Cunninghams, McAuleys; on mother's side, Hemphills and Lairds, from County Tyrone, Ireland; attorney, retired; United States Senator from 1875 to 1881; State Senator of Pennsylvania from 1862 to 1875 and from 1882 to 1886.

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- David Madill, M.D., 102 Stockton Street, San Francisco. Born in County Monaghan, Ireland.
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- John Montgomery, M.D., 428 Sutter Street, San Francisco. Born in County Tyrone, Ireland.
- James Moore, 310 California Street, San Francisco. Born in County Down, Ireland.

- William McKee, Brooklyn Hotel, San Francisco. Born in Saintfield, County Down, Ireland.
- James Jackson, 800 Sutter Street, San Francisco. Born in Killinchy, County Down, Ireland.
- Robert J. Creighton, 1203 Gough Street, San Francisco.
- James Andrews, 1017 Powell Street, San Francisco.
- Thomas Graham, 2416 Howard Street, San Francisco.
- J. F. Cunningham, 1308 Webster Street, San Francisco. Born in Belfast, Ireland.
- James Kennedy, 431 Oak Street, San Francisco. Born in County Down, Ireland.
- Thomas McClintock, 136 Haight Street, San Francisco. Born at Maguire's Bridge, County Fermanagh, Ireland.
- Thomas Kennedy, 33 Hawthorne Street, San Francisco. Born in County Tyrone, Ireland.
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- J. G. Leghorn, 2708 Bush Street, San Francisco.
- J. S. Trotter, with Murphy, Grant & Co., San Francisco.
- William W. Moore, 742 Twenty-fifth Street, San Francisco.
- Thomas Cochrane, 1607 California Street, San Francisco. Born in Omagh, County Tyrone, Ireland.
- Robert Hazlett, 121 Post Street, San Francisco.
- John McCalla Porter, Stockton, Cal.
- W. T. W. Cleland, 1778 Green Street, San Francisco.
- Thomas Dawson, 548 Valencia Street, San Francisco.
- S. Williamson, 711 Jones Street, San Francisco.
- S. A. Murphy, 541 Market Street, San Francisco.
- John Gordon, 118 Third Street, San Francisco.
- W. J. Rea, 39 Clay Street, San Francisco.
- Robert H. Baird, 16 Morris Avenue, San Francisco. Born in County Down, Ireland.
- Walter Gallagher, 10 Alvarado Street, San Francisco.
- Charles Montgomery, 227 Second Street, San Francisco. Born in County Tyrone, Ireland.
- William Montgomery, American Exchange Hotel, San Francisco. Born in County Tyrone, Ireland.
- James West, 31 Sixth Street, San Francisco.
- John Elliot, 31 Sixth Street, San Francisco. Born in Enniskillen, County Fermanagh, Ireland.

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William N. McCaw, 1227 Pacific Street, San Francisco.

Acheson Alexander, 306 Hyde Street, San Francisco. Born in County Armagh, Ireland.

J. G. Eagleson, Grand Hotel, San Francisco. Born in County Tyrone, Ireland.

F. H. McConnell, 19 Montgomery Street, San Francisco. Born in County Antrim, Ireland.

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D. B. Brown, 139 Chestnut Street, San Francisco.

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W. F. Goad, 606 Montgomery Street, San Francisco.

George D. White, 1253 Webster Street, Oakland. Born in Danville, Va.

R. J. Loughery, 14 and 16 Battery Street, San Francisco. Born in New Orleans, La.

James Craig, Colusa.

Thomas G. Alexander, 306 Hyde Street, San Francisco. Born in County Armagh, Ireland.

W. H. Lowden, 213 Sansome Street, San Francisco.

Rev. A. J. Kerr, A.M., 1224 Jackson Street, San Francisco. Born in County Sligo, Ireland.

Archibald Little, 932½ Mission Street, San Francisco.

J. G. Douglas, 1922 Franklin Street, San Francisco. Born in County Derry, Ireland.

George Bennett, 1931 Sutler Street, San Francisco.

William H. Irvine, 1302 Polk Street, San Francisco. Born in County Fermanagh, Ireland.

H. S. Smyth, 320 Minna Street, San Francisco. Born in County Monaghan, Ireland.

William King, 214 Powell Street, San Francisco. Born in County Derry, Ireland.

H. W. Loughhead, Loudon and S. F. Bank, San Francisco. Born in Ballymoney, County Antrim, Ireland.

Alex. McVicker, 40 Fourth Street, San Francisco. Born in County Antrim, Ireland.

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M. Harlow, San Francisco. Born in Ireland.

James Campbell, San Francisco. Born in County Derry, Ireland.

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Gen. J. G. Wall, San Francisco. Born in Dublin, Ireland.

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 Ridge Avenue, Pittsburg.
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